



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

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ANDREW W. BLACKWOOD

What of 'the New Barth'?
CORNELIUS VAN TIL

The Wit and Humor of Life
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Christianity and Naturalism
ARTHUR F. HOLMES

EDITORIAL:
NCC, God and the Schools



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Giving Christ the Place of Honor

ANDREW W. BLACKWOOD

To be an evangelical minister or layman ought to mean one's giving Christ the place of honor. In the New Testament, in the writings of the Church Fathers, and in our noblest hymns, the Lord Jesus towers above all the sons of men. "Crown Him with many crowns!" Yet, it is disconcerting to see in our time a tendency among religious people to let other good men and causes take the place that should be accorded to Him. To a certain extent this inclination prevails among us who call ourselves evangelical.

To deal with the matter adequately, one would have to write a book, a well-documented book. In an article, however, one can only attempt a sort of "cake mix," and leave the reader to supply the plentiful ingredients. Perhaps in order to keep the matter simple, we may think about it only as it relates to the four Gospels.

THE CHRIST OF THE GOSPELS

Every reader knows that throughout the Gospels, Christ has the place of honor. It is for him—the Son of God and Redeemer of men—that the Gospels exist. The earliest of them, for example, begins this way: "The beginning of the gospel of Jesus Christ, the Son of God." Each of the others also, in a fashion all its own, presents a Christ-centered beginning. Every one of the four stresses Christ at the end; and between the opening and the closing words, it would be hard to find an important paragraph that is not mainly about him as central Figure.

In a painting by Michelangelo or Raphael, Christ may be made to appear walking or sitting with other men, but always it is on his face that the light falls most strongly. So in the Gospels, with the sort of art that does not call attention to itself, the Lord Jesus stands as the focal point of every scene in which he appears. Other men emerge only as they have dealings with him. Herein lies the idea, for all evangelical preachers, writers, and teachers.

We note that two of the evangelists, for example, deal with the birth of the Lord Jesus. In paragraph

Andrew W. Blackwood is Professor Emeritus of Princeton Theological Seminary and is at the present time engaged in writing. Author of many books, he has served most recently as compiler and editor of *Evangelical Sermons of Today*.

after paragraph the light falls chiefly upon him, not upon Mary, the shepherds, or the wise men. In the pivotal chapter of Matthew's Gospel (16:13-28), the discussion has to do with Christ's Person, his Church, his coming Cross, his disciples, and his later Glory. With the hand of a master, the evangelist here shows how the Lord Christ dominates every situation.

So in the account of the Transfiguration, Christ stands out in relation to Moses and Elijah, as well as young Peter, James, and John. Little by little these other persons fade from view, so that the beholder, now as then, sees no man but Jesus. By faith being "lost in wonder, love, and praise," the onlooker ought to be changed into his likeness, "from glory unto glory" (II Cor. 3:18). What a way to read the Bible! The interpreter does more for his lay friends by introducing Christ than by talking about them to those callow young men on their way down to the valley of service.

At the Passion play in Oberammergau the action starts with the Triumphal Entry on Palm Sunday. Throughout 40 successive scenes Christ stands forth as the dominant Figure. Ideally, no man ought ever to act the part of Christ. While witnessing the Passion play two different years, many of us learned to "see" as well as think about the dying Redeemer. One year we felt that "Judas" had overshadowed the Christ; the other time, Christ himself stood out almost as clearly and superlatively as in the Gospel records. "No mortal can with Him compare."

We may observe that same truth in glancing through the pages of a good hymnal. I was going through our standard Presbyterian book of praise and found a few poems such as Washington Gladden's "O Master, Let Me Walk with Thee," which I seldom use, and James Russell Lowell's "Once to Every Man and Nation," which I never have sung in worship because I do not believe in a succession of "new Calvaries," nor in any modern cause as "God's New Messiah." But to my delight I found that among the 513 hymns in the book, nearly all of those about Christ accord him the place of honor he has everywhere in the Gospels. These Christ-centered hymns nearly all come from earlier times.

In the pulpit and in Bible classes the trend of late has changed. Even with evangelicals, other persons and

interests tend to overshadow the Lord Jesus, both in his Deity and in his humanity. A glance through the index of any religious journal today will show that other good men of Bible days and Church history receive from writers more attention than the Lord of Glory. In a laudable endeavor to promote Bible reading among church women, leaders in certain circles promoted wide use of an able book about Luke. Many of the women imagined that they were learning how to read and enjoy the Bible.

But what are the facts? The author of the third Gospel and the "Fifth Gospel" never refers to himself directly. In every paragraph he presents a truth, a person, or persons *in relation to Christ*. Christ is the central Figure. Nowhere is the attention called away from him. As for the other writers, as well as Luke, their purpose for writing was not to exalt themselves.

THE CHRIST OF TODAY

An unintentional humanization seems to appear in much of our reading and preaching *about* the Christ of the Gospels. At Christmas we stress Mary as the ideal mother, or put a caption underneath the shepherds to emphasize ourselves: "The Christ of the Common People." A little later we show the wise men: "The Christ of the Uncommon People."

In preparing a sermon or a Bible lesson about the Transfiguration (Matt. 17:1-21), how many of us attain to artistry like that of Raphael? At the top of one of his paintings he shows the scene on the mountain with the heavenly visitants and astonished disciples. Then at the foot of the canvas he portrays a scene of the multitude in the valley. But gazing up at the Lord of Glory are the eyes of a demoniac lad. Here in this painting we see many lines converging on the Christ, with the light full in his face. How did Raphael bring unity out of these two contrasting scenes? He used imagination, the God-given power to see. Then he used lights and shadows in order to make the truth about Christ stand out. Again, this is the way we ought to preach and teach about the Christ of the Gospels! On behalf of the preacher or Bible teacher, the dearest friend ought often to intercede: "Lord, I pray thee, open his eyes that he may see" (II Kings 6:17b). Then the man of God will see his Lord, and enable his friends to see him as Redeemer and King.

In the days that lead up to Easter, modern misinterpreters of Holy Writ seem to insist on preaching or teaching mainly about "Personalities Around the Cross." All of them have their place, but only with reference to Christ as the central Figure. Even on Good Friday an ingenious preacher or teacher can deal with the "Seven Last Words" in a way that makes them seem to be about those for whom the dying Redeemer prayed—such as, the penitent thief whom Christ for-

gave, the impenitent one who refused to plead for mercy, or the mother of Jesus with her adopted son John. No one could correctly present the facts without showing these human aspects as well as the divine, but surely the stress ought to fall on the facts about Christ, for he alone can redeem.

One Good Friday the Protestants of Trenton, New Jersey, filled the largest local assembly hall for a union service. As their speaker they had invited a widely-known and gifted evangelical divine from a large city nearby. He "rose to the occasion" with a brilliant study of "Dreams that Disturb" (Matt. 27:19). With no special reference to Christ as the dying Redeemer, the speaker dealt ably with various sorts of dreams that disturb us today. In a way, that semi-secular address could have qualified as a masterpiece. And yet more than one hearer felt that if he had gone over to the Roman Catholic church he might have heard or seen something about Christ and his Cross.

Before any critic casts a hasty aspersion on such a speaker, let him examine his own record. Did he, as a preacher or teacher, stress God the Father, the Son, or the Holy Spirit on the preceding Lord's Day? During the last few months has he often presented the Gospel as it centers in some one Person of the Triune God? Surely we ought never to ignore the way God reveals truth by means of Peter, James, and John; or Pilate, Herod, and Judas. But no less surely this truth can save and sanctify us only as it relates to Christ, the "central Sun of all our seeing."

Man-centered preaching and teaching have become so common in some cities that an evangelical can give way to the contagion without knowing that he has fallen short of his early vows. For instance, a young man of ability came from a city church to the seminary for study. One day in class he preached an able man-centered sermon from a text and topic about Christ as Saviour. By appointment he came to the study that same afternoon to discuss his sermon. Before we began I asked if he had any questions. Indeed he had!

"Why do you have us fellows read the sermons of Fosdick?" he asked. "Surely you know that he is a humanist, and that he almost always deals with a subject horizontally."

I answered that every young man going into the ministry ought to know about the pulpit work of the most widely-read pulpiteer of that decade. Personally I did not agree with Fosdick, but I had learned from him a good deal more than from many writers with whom I agreed.

"Before I answer your question more fully," I went on to say, "let us look at your sermon, which is good of its kind. Please glance over it, a paragraph at a time, and when you find a unit of thought about Christ, God, or anything else that you call vertical, mark the para-

graph D(ivine). If the paragraph is mainly about us or other persons and things not calling for an upward look, mark it H(uman)."

The young man started with alacrity. He had grown up "determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). He was sincere and high-minded. After he had glanced at the first paragraph he went back and read it through again. With a frown he wrote in the margin "H." And so it was with all the paragraphs that followed. Then he exclaimed, "Why, professor, here I am doing what I have found fault with Fosdick for doing!"

"Yes," I replied, "the difference between you and many other young evangelicals is that you now know what you have been doing. You have time and opportunity to learn how to present the claims of Christ Jesus." Would that we who hold a different theory of preaching than that of Harry Emerson Fosdick could present our way with as much human interest and

practical effectiveness as he does in dealing with human problems on the basis of human experience, much of which he draws from the Bible.

A CLOSING WORD

We have not yet faced "the preacher's forgotten question, How?" "How can I preach or teach so as to give Him the place of honor?" The answer calls for hard thinking. I am going to do what many men do when they come face to face with a problem they cannot solve. They ask, "What do you think?"

If you preach or teach the Bible, you ought to face this question "How?" Think about it and pray. If by grace you come to the right answer, and accept it, you will learn to present Christ the way he appears in the Gospels. Then those to whom you introduce him will exclaim to one another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). END

What of 'the New Barth'?

CORNELIUS VAN TIL

A new Barth has been discovered by some theologians. They date this change from 1952, when Barth's famous article on Rudolph Bultmann appeared.

Barth accused Bultmann of being too subjective (*Theologische Studien*, Heft 34), and of being concerned only with man's understanding of himself (*Idem*, p. 37). In opposition to Bultmann, Barth urges us to interpret man, not in terms of himself, but in terms of Christ. This Christ addresses us in his Word, the Scriptures, telling us that in Christ we are reconciled to God (*Christ and Adam*, p. 21, in *Theologische Studien*, Heft 35), and that our salvation is "objectively complete" in Christ (*Idem*, p. 23). We are told that faith cannot be subjective only, that faith must not project itself "Prometheus-like into the void" (K.D. IV: 1, p. 375); it "must spring from the Christ-Event. The decisive element in the texts of the Gospels is surely that the disciples did find themselves faced with an incontrovertible fact, a fact which led to the awak-

ening and development of their faith" (*Idem*, p. 374).

It is in *Geschichte* rather than in *Historie* that Barth looks for the objectivity that he seeks over against Bultmann. What he means by *Geschichte* as against *Historie* is difficult to define. Barth tells us that it is the realm where our ordinary understanding of space and time has no application (IV:2, p. 370). *Geschichte* has a space and time of its own. For Barth *Geschichte* overlaps and in some measure enters into *Historie* but always with the understanding that fully real transaction between God and man takes place in *Geschichte*, not in *Historie*.

BARTH ON THE RESURRECTION

The resurrection event, says Barth, must explain our faith. Bultmann puts the cart before the horse when he would have our faith explain the event. But this is not all. Our faith must be based on the memory of a datable time (I:2, p. 127). If Christ is not risen in the same concrete manner in which he died, then our faith is vain (IV:1, p. 389; cf. also IV, p. 377). The resurrection is an event in time and space (p. 371).

At this point, evangelicals might assume that, over against Bultmann, Barth defends Christ's resurrection

Cornelius Van Til is Professor of Apologetics at Westminster Theological Seminary, Philadelphia. He holds the Th.M. degree from Princeton Seminary and the Ph.D. from Princeton University. He is the author of *The New Modernism* (1947), *Common Grace* (1954), *The Defense of the Faith* (1955).

and believes in the resurrection because he submits himself to the teaching of the Scriptures.

The fact is, however, that Barth does not submit himself to Scripture as a direct revelation of God.

And, likewise, he does not think of Jesus Christ as a direct revelation of God. He is still devoted to his basic principle that, while revelation is historical, history is not revelational. The resurrection of Jesus Christ is therefore not that on which he relies for an answer to subjectivism; to do so would for Barth be a denial of one of his most basic principles.

To some readers, this may seem confusing. Either Barth believes, or he doesn't believe! But the matter is not so simple. It is true that Barth seeks a resurrection in space, and time, and that he seeks the Christ and his resurrection in Scripture. But he finds the resurrection in a Scripture which he asserts to be "full of obscurities and indissoluble contradictions" (IV: 1, p. 377). He finds the resurrection to be an actual event in history even though in all history God is said to be wholly hidden as well as wholly revealed. When, in opposition to Bultmann, Barth seeks for an actual Easter-Event from which faith must proceed, he is not for one moment proposing to find this where evangelical theology finds it. Why was it necessary, Barth asks, to attest the concrete objectivity of the Easter narratives? He answers very plainly: "Certainly not in order to explain the resurrection of Jesus Christ as a historically indisputable fact" (IV: 1, p. 388). The "incontrovertible fact" which led to the resurrection faith is primarily an event in *Geschichte* rather than in *Historie*, in this 'real' history as against ordinary history. The resurrection may, perhaps, best be said to have taken place in *Prae-historie* (IV: 1, p. 371).

Usually, Barth speaks of *Geschichte*.

Here we deal with a peculiar sort of history. When we turn from the passion narratives in the Gospels to the resurrection accounts Barth says we sense that we are "led into a historical sphere of a different kind" (IV: 1, p. 369). "The death of Christ can certainly be thought of as history in the modern sense, but not the resurrection" (*Idem*, p. 370). The resurrection happens "without our being able to ascribe a 'historical' character to it" (*Idem*, p. 331). When we deal with the resurrection, we do not deal with something that happened in the past (*Idem*, p. 345), for, says Barth, if we did we would be back in historical relativism. This is indeed a strange dilemma: to escape subjectivism, we must avoid an objective resurrection! To escape relativism in history, we must avoid history!

HISTORY AS PRESENCE

Barth therefore turns to the idea of *Geschichte* in order to avoid what he thinks of as the relativities of *Historie*. If we were to speak of the resurrection as taking place

in *Historie*, Barth argues, we should have to say that the resurrection is an event in the past and not in the present. We would then have to say that Jesus *went* from the Jordan to Golgotha. But this is not sufficient for our need. What we need is a God who in Christ is present with us. And this idea is expressed in the notion of *Geschichte*. In terms of *Geschichte* we can say that God goes with us *now* from Jordan to Golgotha (*Idem*, p. 345). In Jesus Christ as man's substitute with God, his time is made into the time "That always was where men lived—always is where men lived, and always will be where men will live."

The facts are plain. Barth does not seek objectivity for the Gospel message by the method of evangelical orthodoxy. Barth says clearly that what he cannot understand in Bultmann is what he cannot understand in the "entire old orthodoxy" (Bultmann, p. 14).

Barth wants neither the old orthodoxy nor Bultmann, neither the objective historical revelation of the one nor the subjectivism of the other. How then can subjectivism be overcome?

In the very volume in which he seeks to establish a true objectivity against the subjectivism of Bultmann, Barth insists on discarding the calendar. To answer Bultmann, Barth is apparently convinced that he must also destroy evangelical orthodoxy.

To fail to place Barth's view of the resurrection of Christ in the framework of his theology as a whole is to misconstrue it. If Barth were to identify the resurrection of Christ with an event in ordinary history, as Luther and Calvin did, he would have to take into the bargain the whole orthodox scheme of things which he abhors as much today as ever. And he would have anything but the kind of objectivism that he wants in order to answer Bultmann.

OBJECTIVISM

Barth needs an Easter-Event in which God is wholly revealed. It must be that, in order to be the Event that lights up all other events (IV: 1, p. 331). Precisely for this reason, Barth says it *cannot* be identified with any fact of ordinary history (*Idem*, p. 333). For history is not revelation. God is *wholly hidden* as well as revealed in history.

To have the true objectivity of grace set forth in the resurrection, we must say that the being of Christ as God, as man, and as God-man consists in his work of having completed the work of reconciliation of all men (*Idem*, p. 139). And that can only be if the resurrection is primarily an event in terms of which Christ is present to all men, past and present, in the divine Presence. "God allows the world and humanity to take part in the *Geschichte* of the inner life of his Godhead, in the movement in which from and to all eternity He is Father, Son and Holy Spirit, and therefore the one

true God" (*Idem*, p. 236). "The resurrection of Jesus Christ makes that to be true which is real in his death; the turning of all men to God in him" (*Idem*, p. 349). To do this the resurrection cannot be identified with a fact of ordinary history.

If, in conclusion, we ask whether Barth has found a really objective basis from which to answer Bultmann, the answer must be in the negative. On his own basis, all history hides as it reveals. On his basis history is utterly ambiguous.

Worse than that, it must be plainly stated that Barth's position is as subjective as that of Bultmann.

In Barth's theology, no less than in that of Bultmann, faith must, Prometheus-like, cast up its anchor into the void. Barth's theology, no less than that of Bultmann, is a reinterpretation of the Gospel in terms of the self-sufficiency of man.

To say this is not to judge the personal faith of either Barth or Bultmann. Bultmann is no less anxious than Barth to bring the Gospel to modern men. But neither of them has any Gospel in the evangelical sense of the term. Rejecting the "old orthodoxy," they continue still in the wastelands of consciousness theology with its relativism and subjectivity.

END

The Wit and Humor of Life

PAUL KING JEWETT

To everything there is a season, and a time to every purpose under the heaven: . . . a time to weep and a time to laugh; . . . (Eccles. 3:1,4).

Our Puritan forefathers were more than suspicious of humor. Life for them just was not funny. For example, Richard Baxter, who authored *A Serious Call to the Unconverted*—and several hundred other items—never penned a light line. The archives of homiletics not only reveal that the Puritans did not joke when they preached, but they preached against jokes. Jesus' warning that every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36); Paul's ban on "foolish talking" and "jesting, which are not convenient" (Eph. 5:4); these and other texts were deemed sufficient to indict laughter as a sin worthy of repentance. "Laughter," said Edward Irving, "is a kind of bacchanalian state of the mind, just as drunkenness is a bacchanalian state of the body. It is a rather violent change in the law and order of nature to which it is not willingly inclined if sanctified" (Charles Stanford, *The Wit and Humor of Life*, London, 1886, p. 64).

Augustus Toplady, the Calvinist, and John Wesley, the Arminian, shared a common dislike for the lighter side of life. Watching some children frolic, full of pranks, Toplady is said to have called them "bubbling Paul K. Jewett is Professor of Systematic Theology at Fuller Theological Seminary. He holds the B.A. degree from Wheaton College, Th.B. and Th.M. from Westminster Theological Seminary, and the Ph.D. from Harvard University.

fountains of iniquity." Wesley gave it as his opinion that children, as a rule, ought not to play. These, perhaps, are extreme exhibits of the "stern mien" of classic Puritanism. There is not wanting evidence that for all their sobriety, the Puritans knew how to smile. A case in point is Matthew Henry's commentary which sparkles with genuine wit; and it remained for us moderns to alter the lines of "Old Hundredth" to the Geneva Psalter, from "Him serve with *mirth*, his praise forthtell," to "Him serve with *fear*, his praise forthtell." Yet, undoubtedly, these men did err in failing to realize how many situations in life there are when it is "time to laugh."

COMEDY BECOMES A BUSINESS

In our day, it is hard to believe anyone could make such a mistake. Our humor has become big business. The highest paid single attraction of TV in 1956 was the comedian, Jackie Gleason, whose efforts netted him \$3,000,000 in one year (*Look Magazine*, Feb. 7, 1956). We laugh about everything; we feed on flippancy; we are convulsed in one unending guffaw. But laughter is not the final solution to life's problems; and to use it as though it were, is like beating drums in battle to drown the groans of the dying.

Now it appears to me that our text sets before us a golden mean: ". . . there is a time to laugh." This can-

not mean that we should never laugh, nor can it mean that we should always do so. But like other rules of conduct in Scripture, this one treats us as adults who are able and responsible enough to make decisions for ourselves. It is ours to develop the fine ethical sense to know when it is time to laugh and time to weep.

LIFE AND LAUGHTER

Herbert Spencer, in his *Physiology of Laughter*, argued that a sense of the incongruous caused by certain unexpected contrasts will be followed by an involuntary contraction of certain facial muscles. I was once at the performance of *La Traviata*. As Violetta sang her beautiful swan song, she paused before the last notes, and in that sad, sweet, silent moment, the trumpeter in the pit dropped his instrument. Why is it that under such circumstances we will laugh? Why is it that man only, of all the creatures in the world, *can* laugh? I would answer: because God has made him so. The various orders of humor presuppose reason, the light of God in the soul. Without it we could never laugh, for the incongruities of life would escape us. Milton is bold enough in *Paradise Lost* to put a jest on the lips of Deity. When Lucifer and the angels revolted, with grim humor, the Almighty declares:

Nearly it now concerns us to be sure
Of our omnipotence, . . . (V, 721-722)

And the Bible itself, on at least two occasions (Psalms 2:4; 59:8) ascribes laughter to God. Why then should we suppose that tears are pious and smiles vain? In fact, tears, it would seem, are a more direct result of sin than smiles, for the seer tells us that in heaven God will wipe away our tears (Rev. 21:4), but not our smiles.

Furthermore, our Maker has not only endowed us with the capacity for laughter, but he has placed us in an environment which has a touch of the comical. Some animals look funny and some act that way, too. Mark Twain once described a camel as an "ostrich with an extra set of legs." Who is not amused to see a kitten stalk a windblown leaf like a tigress her prey, or to watch the antics of the apes?

STEWARDS OF HUMOR

But if we are committed to humor as a part of our inheritance from the Creator, then we must one day give account of our stewardship; and, I must say, some ministers will have a sad account to render. What we laugh at is a window to our minds. Dr. Johnson once observed, ". . . no man is a hypocrite in his pleasures." Yet the choice of entertainment via the radio, television, and the theater, on the part of many ministers, falls so far short of grace that it is hardly up to the standard, even of enlightened nature. All too often this blemish on our personal piety intrudes itself into

the pulpit, which is lamentable. Let me conclude then, with a few canons of procedure, that as ministers of Christ we may know when to laugh—and when not to.

We need, first of all, to develop a taste for excellence in humor, much as we would in art. Leaving behind those depraved expressions of so-called humor which appeal to the mind of the flesh, we should press on in the exercise of our sensibilities to appreciate the best by reading the masters. We should realize that there is something more in our heritage of humorous literature than the comic strip. Shakespeare's *Falstaff*, Lewis Carroll's *Alice in Wonderland* and the *Hunting of the Snark*, Mark Twain's *Innocents Abroad*—the best passages in works like these are achievements of pure intellect; and it takes intelligence, unjaded by an overdose of cheap imitation, to appreciate them.

Appreciation is also stimulated by analysis of the various types of humor and their proper function. Highest on the scale of humor, many would place wit. Real wit is a flash of genius. Pope Alexander VI once pressed an ambassador of Venice to tell him who gave the Venetians the prerogatives of the sea, whereupon the ambassador answered, "If your Holiness will only please to examine your charter of St. Peter's patrimony, you will find upon the back of it the grant made to the Venetians of the Adriatic" (Morris Corbyn, *An Essay toward Fixing the True Standards of Wit*, London, 1744, p. 6). A poet named Waller presented a copy of congratulatory verses to King Charles upon his restoration, following the fall of Cromwell's house. The monarch read them and observed, "Mr. Waller, these verses are very good, but not so fine as you made upon the Protector"; whereupon Mr. Waller replied, "Your Majesty will please to recollect that we poets always write best upon fictions" (*Ibid.* p. 7).

Most of us, to be sure, can only aspire to this level of achievement. At best it comes to us as an after-thought, as something we should have said, if we had had our "wits" about us.

However, other forms of humor, such as satire and ridicule, are much more within our reach, but their proper use requires real skill and—for ministers—not a little sanctification, lest they be used as a substitute for answering the arguments of an opponent. How tempting it is, when setting forth our own opinions, to make those who hold other views appear ridiculous, when in actuality we know that the truth may be more on their side than ours. The great satirist Mr. Addison, of *Spectator* fame, once made an observation which we should all bear in mind as clergymen. Tracing the genealogy of wit he said, "Truth was the founder of the family, the father of good sense." We might also emulate Cervantes in this regard, who *Don Quixote* gives us many chuckles, but in the process no bones are broken and no malice is borne.

No discussion of kinds of humor would be complete without mention of the pun. It is probably the meanest member of the family. Samuel Johnson regarded it as a kind of verbal vice. In his *Dictionary* he defines it as follows: "To pun is to pound or beat with a pestle." Boswell gives this account:

I have mentioned Johnson's aversion to a pun. He once, however, endured one of mine. When we were talking of a numerous company in which he had distinguished himself highly, I said, "Sir, you were a Cod surrounded by smelts. Is not this enough for you? at a time too when you were not fishing for a compliment?" He laughed at this with a complacent approbation. Old Mr. Sheridan observed, upon my mentioning it to him, "He liked your compliment so well, he was willing to take it with *pun sauce*." For my own part I think no innocent species of wit or pleasantries should be suppressed: and that a good pun may be admitted among the smaller excellencies of lively conversation.

Milton, in the ninth book of *Paradise Lost*, made Adam, immediately after the fall, a punster—the counterpart of a present day TV comedian. Yet Paul may have given the pun canonical status. In Philippians 4:2 he exhorts two women, one of whom is named Euodia, to oneness of mind. Later on, in the same chapter he refers to the gifts which the Philippians had given him as an "odor of a sweet smell," literally an odor of "euodia." It has been suggested that this is a pleasant pun on the name of the lady whom he knew to have been influential in preparing the gift for him.

PROPRIETY IN THE PULPIT

Along with an appreciation for the types of humor, as ministers of the Gospel, we need especially to develop a sense of propriety in humor. This is because we are constantly handling that which is sacred. Someone has defined humor as the clever association of unlike things. But many ministers, especially youthful ones, are too clever by a half. Their association of the sacred and the profane is more perverse than funny. Such humor is as misplaced as Nero's fiddling while Rome burned. Jokes about sprinkling and immersion, pearly gates, and hell fire are crumbs which we do well to leave to dogs. Bishop Jeremy Taylor once said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, but not for jesting."

If, however, we avoid these pitfalls, a sense of humor and the use of that sense is an invaluable asset to every minister of the Gospel. Erasmus, in his introductory epistle to *The Praise of Folly*, pointed out to Sir Thomas More that the greatest minds of classical antiquity (Homer, Virgil, Ovid, Seneca and Plutarch) not only wrote on light subjects, but wrote lightly, because they knew that many readers would reap more advantage from such a form of treatment than from some more

big and stately argument. Like the sugared coating of a healthful pill, a bit of humor helps people digest solid theology. Furthermore, a sense of humor will help the minister and missionary more than any psychiatric therapy, for it palliates disappointments and alleviates tensions. People who did not know Lincoln well sometimes felt he was more of a jester than a sage. But those closest to him realized that his joking often provided a necessary relief.

THE RELIGION OF JOY

But humor has its roots deeper than any expediency or need of venting pent-up emotions. Christianity is the religion of joy. The promised seed of Abraham was named Isaac which means "laughter," for Sarah said, "God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6). Now the true seed of Abraham is Christ; he is the Son who was given to save us from our sins. If we know the Saviour and his salvation, if through faith in him we have been justified from all things, then we should above all else be a happy people and, among other ways, express this happiness by entering into the wit and humor of life.



Preacher in the Red

WHOSE CAR?

I HAD ARRANGED to go to a denominational committee meeting with another committee member who lived not far from me. On the phone I suggested we go in my car. "No, we can take mine." Jokingly I said, "We'll fight it out when I get to your place." Arriving there I saw a car at the curb, its motor running, and decided that my fellow committee member had made the choice for us. We would go in her car. I met her at the door of her home. As we headed for the parked car she said, "You can drive." I thought to myself she was being very gracious! As we drove along I made some comment about her car. At the time it seemed to me her answer was rather vague, but I thought nothing more of it. After the committee meeting we started home. I made some further comment about how well her car handled. She looked startled. "This isn't my car. I thought it was yours!" "Then whose car is it?" I said, "I thought it was yours." I headed for the nearest phone to discover that for two hours the car had been listed as stolen.—The Rev. JOHN ANDERSON BARBOUR, Minister, St. Paul, Minnesota.

For each report by a minister of the Gospel of an embarrassing moment in his life, CHRISTIANITY TODAY will pay \$5 (upon publication). To be acceptable, anecdotes must narrate factually a personal experience, and must be previously unpublished. Contributions should not exceed 250 words, should be typed double-spaced, and bear the writer's name and address. Upon acceptance, such contributions become the property of CHRISTIANITY TODAY. Address letters to: Preacher in the Red, CHRISTIANITY TODAY, 1014 Washington Building, Washington 5, D. C.

Christianity and Naturalism

ARTHUR F. HOLMES

The hundred years that have elapsed since the first publication of *Origin of Species* have by no means abated the interest which Darwin kindled. As evolutionary theories have multiplied, so evolutionary principles have been applied almost promiscuously to all areas of human culture.

The tension between Christianity and the descendants of Charles Darwin is usually discussed in terms either of technical details in the evolutionary mechanism, or else of variant interpretations of the biblical record. While the relevance of these issues cannot be denied nor their importance minimized, yet one does suspect that the underlying philosophical conflict is far more crucial. It is this which guides both the selection of data and the formulation of hypotheses. The purpose of this article is accordingly to define the basic issues in the perennial conflict between Christianity and what we shall call "scientific naturalism." While passing allusion will be made to what may be considered the deciding factors, the primary intent is to clarify the problem, not to resolve it. Such clarification is a necessary prelude to evaluation; often, as in the present case, it settles the issue for one who, like the evangelical, has established to his own satisfaction certain key beliefs. But it settles only the philosophical issue, for technical scientific and exegetical problems may persist indefinitely.

To begin, it is important to define historic Christianity neither too narrowly nor too broadly. For present purposes, we may note three essentials. First, historic Christianity is clearly theistic. It regards the constant activity of a personal Supreme Being as both necessary and ultimate in giving an adequate account of the existence, nature, and process of the world, and in meeting adequately the intellectual, moral, and spiritual needs of man. To understand either the universe in general or man in particular, it is claimed, we need to look beyond both the universe and man to the eternal God. Theism by definition implies supernaturalism: the existence of One greater than finite nature.

Arthur F. Holmes is Associate Professor and Director of Philosophy at Wheaton College, Illinois. Born in Dover, England, he holds the A.B. and the M.A. (Theology) from Wheaton College and Ph.D. from Northwestern University.

Second, historic Christianity is rooted in the historic person and work of Jesus Christ. This in itself implies the supernatural in the Incarnation and Resurrection and in the work of revelation and redemption. Further, revelation implies that there is an absolute divine truth to be revealed, and redemption infers that there is an unchanging moral law to be upheld. The Christian therefore sees all ultimate moral values as epitomized in Jesus Christ, and all valid religious experience as focusing on Him. In Scripture this is the testimony especially of the Johannine writings.

Third, whatever explanations of human origins scientific or exegetical data may or may not allow, the unique natural endowment of man is plainly a corollary of the fact that he *alone* is the recipient of divinely provided revelation and redemption. Historic Christianity therefore insists on the uniqueness of man both in the universe and in relation to God. The *imago dei* marks man off from the beast; it marks him off for God. Chancellor Hutchins of the University of Chicago is supposed to have remarked that cats and dogs do not build cathedrals. They have neither the engineering skill nor the architectural ability, neither the aesthetic appreciation to express, nor the moral values to preserve; above all they have no religious life.

THE NATURALISTIC REVOLT

Scientific naturalism stands in vivid contrast to historic Christianity thus defined. Preliminarily, let it be repeated that we are concerned not with natural science—an objective discipline—but with a brand of philosophical naturalism which purports to understand things in scientific terms alone. This attitude is not new. It found its classical expression in Lucretius, the Roman, who deemed the motion of atoms in a void sufficient in itself to account for the greatest cosmic processes and the tiniest cultural or individual differences. Darwin gave added impetus to scientific naturalism. He systematized the evolutionary account of origins, and in so doing laid the foundation on which his successors have built their diverse explanations of life and mind, culture and religion.

Scientific naturalism poses its first essential in direct antithesis to the theism of historic Christianity. The

universe is both self-sufficient and self-explanatory. No more ultimate explanation is necessary than may be given by describing the natural processes involved. Nor is it necessary to satisfy man's intellectual, moral, and spiritual needs by adducing a God, for these needs may well be meaningless and irrelevant. The supernatural is entirely excluded.

Second, scientific naturalism explains the person and work of Jesus Christ otherwise than in historical and supernaturalist terms. He is regarded as just another product of the evolution of human morality and religion. His revelation becomes a myth and his redemption the crude superstition of the Judaic mind. Whereas men may respect and apply his precocious ethics, Christian religious experience is neither more nor less real than any other. It may all be explained in naturalistic psychological terms.

Third, scientific naturalism insists on the continuity of man with the rest of nature. Biological and psychological similarities to other animals overshadow cultural differences. Evolutionary selection and adjustment alone have brought us to where we are, and they alone can offer prognoses for the future. For a while this suggested unlimited opportunities for inevitable progress, but in more recent years naturalistic optimism has given way to that querulous gloom characteristic of the nuclear age. As early as 1902 Bertrand Russell expressed the new naturalistic outlook:

That man is the product of causes who had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms, that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievements must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand.

THE RESTLESS SPIRIT OF MAN

It appears, then, that historic Christianity and scientific naturalism stand as two incompatible options diametrically opposed on three of their basic essentials. This is not to say that they have nothing in common, for both may value technological advance and scientific research, and recognize the moral and sociological functions of religion. It is rather to say that as philosophies the two are utterly irreconcilable. The man who is convinced that the heavens declare the glory of God cannot forsake his faith and embrace any alternative explanation. He cannot rest content with the Freudian or Marxian interpretations of his religious experience. He cannot avoid thinking that the inference from par-

tial similarity between man and beast to a total identity is a hasty generalization, and that the inference from historical sequence and partial similarity to a direct genetic relationship may well be just another *post hoc ergo propter hoc* fallacy.

Canon Bell was reported in 1952 to have asserted that the trouble with the common man is that "he has not learned to see life in all its possible richness . . . has lost contact with that which is greater than himself, from which (or Whom) he might gain courage to escape the crowd." Another observer, one who makes no claim to Christian faith, traces the loss of the *joie de vivre* in much contemporary thought to the exclusion of God. Words such as these indict scientific naturalism. They echo the answer of the Westminster divines that the supreme end of man is to glorify God and to enjoy him forever. They relay the discovery of Augustine that our hearts are restless until they rest in Him.

Basically, this is the conflict which underlies the evolutionary philosophies of the past century. In a sense, it is simply a modern version of the conflict that has raged in the West for over two and a half millennia. Yet while the problem must be faced at this level and a decision made on the essential points in question, it must never be forgotten that a philosophy often expresses personal moral and spiritual involvements. To the extent that this is so, the philosophical battle becomes the theoretical side of a more personal and even more fundamental struggle in every man.

He Came with Music

He came with music. But the angel's song
Receded into heaven. Long, oh long,
Man strives to catch the music of the spheres;
But faint, remote, elusive to the ears,
Nor art nor science can prevail to bring
To earth again the music of the King.

He came with music. But the restless heart
Can find Him not in music, as an art.
When man's endeavors cease with tongue and pen,
When earth's foundations totter, then, oh then
All heaven waits to loose the lofty strain
For which the earth-bound struggle all in vain.

He came with music. And with music He
Will rock the rafters of eternity
When all of heaven rises to proclaim
The august splendor of His rightful name.
Then man will find his music, his lost chords,
In Christ, the King of Kings, the Lord of Lords.

HELEN FRAZEE BOWER

Albright's Thrust for the Bible View

OSWALD T. ALLIS

Part II

In the first article which appeared under the above title, it was pointed out that the religion of the Bible is pervasively supernatural. A second and no less important feature of biblical religion is its claim to uniqueness. In fact, the two go together. If the religion of the Bible is truly supernatural and heavenly, then it is unique. There are, B. B. Warfield has reminded us, three general types of religion which men have made for themselves, according as the intellect, sensibility, or will predominates in them. But there is "an even more fundamental division among religions than that which is supplied by these varieties. This is the division between man-made and God-made religions. Besides the religions which man has made for himself, God has made a religion for man. We call this revealed religion; and the most fundamental division which separates between religions is that which divides revealed religion from unrevealed religions" (*Biblical and Theological Studies*, 1952, p. 445). In saying this, Dr. Warfield was in a sense simply expounding the words of John who said of Jesus: "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth" (John 3:31 f.).

This is a most important distinction. We are living in an age which makes much of comparative study. Comparison figures more or less prominently in every field of scientific research, especially in that of religion. Archaeology has been widening our perspective of the past. We are no longer dependent on the classical writers for our knowledge of ancient peoples, their beliefs, and their practices. We have much firsthand information regarding the religions of the Egyptians, Sumerians, Babylonians, Hittites, and Persians. It is natural and proper to compare them with the religion of the Bible. This comparison can be helpful and illuminating, provided only it does full justice to the differences and does not stress resemblances to the neg-

Oswald T. Allis, Ph.D., D.D., author of a number of volumes and articles in the Old Testament field, was formerly professor at both the Princeton and Westminster Theological seminaries.

lect or at the expense of that which is distinctive and unique.

Since we have discussed Dr. Albright's attitude toward the supernaturalism of the Bible, we shall now consider his attitude toward the question of the uniqueness of the religion which it sets forth.

In his Introduction to the latest edition of *From the Stone Age to Christianity*, Dr. Albright severely criticizes Toynbee for his "repeated onslaughts on the alleged intolerance of ancient Israel, to which he traces the intolerance sometimes found in subsequent Christianity and Judaism." He tells us: "Actually nearly all peoples, both primitive and sophisticated, claim uniqueness, while intolerance—which is only one facet of the basic human drive for power—is universally human" (p. 6).

As a result of the new knowledge of ancient religions which the archaeologists have supplied, there has been a growing tendency not only to compare these religions but to construct a *pattern* which will fit all of them more or less fully. This has been done in recent years by the British Myth and Religion school and by the Scandinavian (Uppsala) Tradition-historical school. That all of these ancient religions should have much in common is only to be expected. But the significant thing is that a vigorous attempt is being made to fit the religion of Israel into this pattern, to find for it a common origin with them, and to regard the unique ethical monotheism of the Bible as the product of the genius of the Jew for religion.

THE FAITH AND OTHER FAITHS

What, we may ask, is Dr. Albright's attitude toward the question of the relation of biblical religion to the ethnic faiths? In speaking of the world which the archaeologist has been making known to us, he states: "But though the Bible arose *in* that world, it was not *of* that world; its spiritual values are far richer and deeper, irradiating a history which would otherwise resemble that of the surrounding peoples." Again, he writes: "Since Israel was not only a rarely endowed people, but was also affiliated by blood and by cultural ties

with all surrounding nations, it was able to select the most vital elements in their religious literatures, and to combine them into a new and richer synthesis" (p. 65). Speaking of "The Bible and Recent Discovery," he tells us: "Climaxing and transcending all ancient religious literatures, it represents God's culminating revelation to man at the latter's coming to the age of maturity" (p. 132).

On the one hand, Dr. Albright speaks of the rich endowment of Israel and her ability to adapt and improve the best in the ethnic faiths. On the other hand, he speaks of Christianity as "God's culminating revelation to man." Is there any real difference in Dr. Albright's thinking between what we may call the genius of Israel for religion and the special and unique revelation made by God to Israel through those "men of God" by whom he "spoke" a message which was unheeded by the people as a whole?

THE PSALMS AND PAGAN POEMS

A few examples will help us to find the answer. One of the most remarkable discoveries of the present century was the finding of the city of Ugarit (Ras Shamra). This ancient Syrian city occupied a strategic position on the Orontes river on the route between Mesopotamia and the Mediterranean. It early developed a relatively high culture; and it was discovered that an alphabetic system of writing was in use there at least as early as the time of Moses. Much of the material written in this script is of a mythological nature; and portions of three elaborate poems have been published. They throw light on the nature of the language spoken not far from Palestine in the days of Moses, and on the character of its religious poetry.

This discovery has led to an extensive comparison of the biblical Psalms with these "Canaanite" poems. According to Dr. Albright, "We find that early Psalms contain so much Canaanite material that they may safely be treated as Israelite adaptations of pre-Israelite hymns and lyric poems, apparently all composed between the thirteenth and the tenth centuries and swarming with archaic expressions only recently explained by Canaanite parallels" (*Religion in Life*, 1952, p. 544). Consequently Dr. Albright and others are now arguing for the early date of many Old Testament psalms. But surely it is a heavy price to pay for their early date if we are to regard them as adaptations from the Canaanite, a religion which the Israelites were commanded utterly to abhor!

Let us look at one of these adaptations. Dr. Albright is especially insistent that Psalm 29 is "adapted from the Canaanite." In this psalm the name of Jehovah (Yahweh) occurs 18 times. The adapting must then have involved the changing of 18 occurrences of Baal to 18 occurrences of Yahweh. The alleged adaptation

is particularly noteworthy because it is admitted that no such poem has actually been found in Ugaritic. So the changing back of the psalm to its "original" form results in a new type of Canaanite poem.

Why, we ask, if the Hebrews had such superior religious ideas, should they have been obliged to borrow from the Canaanites a psalm which is assigned by its heading to David? Elsewhere Dr. Albright has told us: "The sedentary culture which they [Israel] encountered in the thirteenth century seems to have reflected the lowest religious level in all Canaanite history, just as it represented the lowest point in the history of Canaanite art. Against this religion the Israelites reacted with such vigor that we find only the scantiest traces of it surviving in Yahwism—many of these traces belonging, moreover, to later waves of Canaanite (Phoenician) influence" (*Archaeology and the Religion of Israel*, p. 94).

There is of necessity a certain similarity between Hebrew and pagan psalmody. They both speak the language of religious devotion. We do not have to go to Ugarit to find religious poems which somewhat resemble those in the Hebrew Psalter. We can find them among the Egyptians, the Sumerians, the Babylonians. But the similarities are all external and superficial. These hymns are all the expression of natural religion. They are addressed to gods who could not save and who have long since passed into forgetfulness.

PROHIBITION OF IDOLATRY

The religion of the Old Testament is a spiritual religion. Idolatry of every kind is emphatically prohibited. But the tendency of Israel to fall away into idolatry is referred to again and again. One of the most notable examples is the case of Jeroboam and his golden calves. That this was idolatry pure and simple is indicated as plainly as language can express it. We read that Jeroboam "made two calves of gold" and said to the people who had made him king, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt" (I Kings 12:28). We are told further that "this thing became a sin"; and nearly every king of the Northern Kingdom is judged and condemned because, whatever else he did or left undone, he followed in the sin of Jeroboam the son of Nebat, "who made Israel to sin."

In the great arraignment of II Kings 17, the people of the Northern Kingdom are accused of both idolatry and polytheism. "And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal" (v. 16). Dr. Albright is largely responsible for the now popular attempt to "whitewash" Jeroboam. He tells us that Jeroboam did not intend these calves to be representa-

tive of Deity, but to be merely the animals upon which the invisible Yahweh stood or sat enthroned, like the cherubim of the mercy seat. He tells us that "Among Canaanite, Aramaeans, and Hittites we find the gods nearly always represented as standing on the back of an animal or as seated on a throne borne by animals—but never themselves in animal form" (p. 299). So he argues that Jeroboam was merely attempting to reproduce as far as possible the cultus of the Temple at Jerusalem.

There are several things to be noted regarding this novel theory. There is not the slightest intimation in the biblical narrative that Jeroboam did not intend the calves to be themselves objects of worship. If Jeroboam really intended to introduce a spiritual worship corresponding to the worship described in the Pentateuch, he is one of the most misjudged and maligned men in history. It is to be noted especially that Jeroboam fled to *Egypt* from the wrath of Solomon. In Egypt many of the gods had animal heads; and the cult of the bull (*Apis*) goes back to ancient times. It is highly probable that Jeroboam conceived the idea of the calf worship in Egypt; and he may have heard of the calf which Aaron made and have forgotten the severe rebuke which Aaron received for making it. That Jeroboam should set up an idolatrous cult in Northern Israel is not to be wondered at when we read of Solomon's idolatries in I Kings 11. Both are described and condemned as grievous departures from the true religion of Israel. Finally, Dr. Albright's explanation completely stultifies the prophets in their protest against this most reprehensible worship. When Hosea denounced the calf worship with the words: "the workman made it; therefore it is not God; but the calf of Samaria shall be broken in pieces" (8:6), it is clear that he regarded the calf worship as idolatry. Were Dr. Albright's theory correct, we might expect Hosea to have received the devastating answer: "You are a fool. We don't worship the calf, but the invisible Jehovah who stands on the calf. You don't understand that our worship is spiritual." But where is there the slightest evidence in Scripture that such an answer was made or could be made? There is a vast gulf between the true religion of Israel and the idolatrous worship of the calves.

Dr. Albright tells us that a "return to Biblical Theology" is imperatively needed. What we are concerned to know is whether, according to Albright, this return involves the acceptance of Peter's declaration regarding Jesus: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), or whether he regards Peter's words as representative of that "intolerance" which he tells us is "only one facet of the basic human drive for power" and which he describes as "universally human."

END

My Father and the Homeward Way

E. P. SCHULZE

The last entry in his pocket diary was on Saturday, June 21. His rotary desk calendar was set for the last time to Saturday, June 28. His last checks were drawn July 17, just a week before his death, and the check book balance tallied to the penny.

Most of the old, familiar things are still here—the escritoire at which he sat conning his Greek New Testament or the Hebrew Old Testament; the Glove-Wernicke sectional bookpresses handy; the Nestle and the Polyglot Bible and his various lexica within easy reach; the copper etched plaque on the wall over his desk with a windmill and a stream on it, and, beneath, the motto:

"All my thoughts go blithely home,
All my hopes are centered there,
Though the scenes through which I roam
Oft are splendid, often fair.
Yet my fancies fondly stray
Back along the homeward way."

The chair is now empty. Instead, on the desk, there stands a miniature brass frame with his photograph in color. The cuckoo has just called from his vine-clad house, the big colonial grandfather clock has boomed out the hour, and the old clocks tick away the minutes that have passed since father slipped into the realm where there is no longer time—on the early morning of July 24, last year.

He had lived here with mother and me for the eight years of his retirement, and it is difficult to realize that he is not here now. Coming back from the funeral Eldor Paul Schulze is Pastor of the Lutheran Church of Our Redeemer, Peekskill, New York. The above tribute was written as a memorial to his minister-father, Gustave Albert Schulze, who passed on to his heavenly reward, July 24, 1958.

parlor after viewing his body, I wanted to tell him about the woman from the city where he had been pastor for so many years—a woman who, standing at the casket, had told me how he had cheered her during her long convalescence.

Father had a passion for knowledge, and his quest for facts remained keen to the end. What he didn't know he was determined to learn. So often, it was more convenient to ask him than to consult a work of reference. If he didn't know, he would look it up, and if he didn't have the answer immediately I would usually have it within a few minutes.

Not being up on the fine points of Greek grammar, I would inquire, for example, "Why does Scripture say *pasa graphe theopneustos*? The genders don't seem to agree." But now he is not here. I felt his absence keenly one evening, when, having forgotten his reply to this philological inquiry, I stayed up until the early hours one morning searching out the answer before I finally found it right under my nose. Arndt and Gingrich had provided clues, and so did Thayer, but I missed the point. Finally, after much leafing through New Testament grammars I found it in an elementary text: "Some adjectives, especially compounds, have only two endings, the masc. and fem. having the same forms." But what an advantage it had been to have a father who solved such riddles for me in a trice.

Now there is no opportunity to share with him the theological and other reading matter that comes to my desk—the big old roll-top which he had inherited from his father and given to me upon his retirement.

Such a change is hard to get accustomed to. Especially do I miss his ripe judgment in the practical affairs of the ministry. He had been in pastorates for 49 years, and was a district official part of that time. His father had also been a pastor and an administrator, and so there was little in the line of professional problems to which my father did not have a prompt solution in a few, well-chosen words, the distilled experience of two generations in the ministry.

Pastoral problems never rode him. It often seemed to me that he could turn his mind off and on at will. He knew his call was from God, and he depended upon the Almighty to sustain him. Had not the Lord said, "Thou art my servant. I have chosen thee and not cast thee away. Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. I will help thee. Yea, I will uphold thee with the right hand of my righteousness"? True, he had had all the usual problems of the ministry, plus some unusual ones, but he could commend them to the Lord and go to sleep after the most trying days.

Father was, above all, an all-around pastor. He did not aim, as so many nowadays do, to be a hard-driving administrator who can get the people into the church

and get the money and work out of them. He had no use for miscellaneous activities that did not help forward the work of the Kingdom. The modern approach to church work I am sure he regarded as shallow in its essence, not prompted by the Spirit, and in some cases even treasonable to the divine call.

Nor did father specialize in homiletics. He would write his sermon in an hour or two on Friday evening in Gabelsberger shorthand, and then commit it to memory in twenty minutes. Saturdays, when it was feasible, he would relax and putter around in the house. Sunday morning he would awake with joy, eager to proclaim God's word.

Lutheran pastors have more classes to teach than most ministers, and they have evening Lenten services at the low ebb tide of the year when sickness is rife and funerals prevalent. But while his strength held out, he never shunned effort. For years he preached three times on Sunday mornings—twice in English and once in German, and the services were in two different places. When he preached only twice, he had a Bible class between services.

Yet he found the time and energy to take an active part, as an official, in the work of the church at large, and to serve other congregations besides his own. For a considerable time he preached regularly on Sunday afternoons in a church 30 miles away while he straightened out the affairs of that and a neighboring congregation from which it had split. For one whole year he had charge of a large city church in addition to his own moderate-sized one.

Father took all such things in his stride, and when others became flustered or harried under pressure he remained calm.

Father was painstaking even beyond what I have indicated, conscientious almost to a fault, a Puritan, perhaps, in the minds of many, or a Spartan, or an ascetic; but always was he genial, a real shepherd of souls, one who knew what the Lord called him to do and endeavored to do that and nothing else.

But "the old order changeth, giving place to new." There are not too many pastors left, I suppose, who are not entangled in so many secondary activities that they preclude the proper exercise of being real *Seel-sorger*, curates of souls, fathers in Christ.

"If a man earnestly ponders God's Word in his heart, believes it and falls asleep or dies over it, he sinks away and journeys forth before he is aware of death." Thus wrote Dr. Martin Luther. And so it was with father.

From an old commonplace book I read, in his handwriting, this from Thomas Moore's "Lalla Rookh":

"Joy, Joy forever! My task is done.

The gates are passed, and heaven is won."

Father is home at last.

END

Season of Questions

E. M. BLAIKLOCK

In one of those contemplative moments which the dog and his need for a matutinal walk has brought to harrassed man, I sat this morning on the hilltop over the broad, bright sweep of the Manukau and reflected that next year is my fortieth as a teacher. And how wrong is the school song which alleges that, "forty years on" we look back "and forgetfully wonder what we were like at our work and our play." How well I remember the back gate of the noisy wooden school, the gravel path to the headmaster's study where I was to report, the leaden stomach of that first day's duty.

But that is no theme. It was a verse of Edith Lovejoy Pierce passing through my mind which determined me to put some thoughts in writing. The lines were:

*The Season of Questions is over,
The winter of asking is done.
Now is the hour for the answer,
The spring of the world has begun. . . .*

Of the last line I can say naught. I am not even certain whether the middle fifties are anything but autumn. I am, however, sure that many of life's questions are answered. These answers may interest some.

IN A SHATTERED WORLD

I should have been glad, I know, when I first became a Christian in my first year at the University, had someone convincingly assured me that the faith I had embraced would not narrow my mind and cabin my life. In 1921 faith was not easy. The old world of confidence lay shattered by the war. Authority of all sorts tottered. Cynicism was rampant. A liberal religion which served the Church so ill was reducing Christianity to the Golden Rule, Christ to a bright Apollo or a mistaken martyr, and the Bible to a sorry farrago of mere poetry and myth.

I found my faith in a traditional medium. Scotland

E. M. Blaiklock has been Professor of Classics in University of Auckland, New Zealand, since 1942. He is author of many books, among them *The Decline and Fall of Athenian Democracy*, *The Christian in Pagan Society*, and most recently, *Historical Commentary on Acts*. He has been an editorial writer for the daily and weekly press in New Zealand since 1935, and is also a former president of Inter-Varsity Fellowship.

and New York, as well as New Zealand, remember Joseph Kemp, and there was no surrender in his manly preaching to the rationalism which was seeking in the Church to salvage some pathetic remnants of a discredited Christianity. But it was difficult for a young man, who had felt the warm appeal of Kemp's simple uncomplicated faith, to go back on Monday to a world which appeared less and less Christian, and to an academic society which took it for granted that religion was played out.

The world since that lamentable decade has learned some lessons. A vigorous Christianity has come to terms with learning, and has demonstrated that faith need not be obscurantist. The Bible has been most richly vindicated. A vigorous Christian witness in the universities is not confined to those who fail in their examinations. But it took the 'thirties, the challenge of communism, a second global conflict, much patient thinking, and much discovery to reveal the follies of the 'twenties. To become a Christian in those years felt like stepping out of the joyous stream of life, shutting the mind, and abandoning culture.

I had a deep conviction that such could not be the case, but it was a conviction against which doubt hammered daily. It was in 1948 that Herbert Butterfield remarked that belief in God actually gives "greater elasticity of mind." I should have been glad of such assurance as an undergraduate. Now, rising forty years on, I know that a Christian faith has opened vistas and illumined understanding. When I see in the class before me some intelligent face light up with new insight as I show what Vergil meant in Rome or means today, I know that any touch of life that I can give to ancient poetry has its spring in those deep apprehensions of truth which faith in Christ can alone open in the mind. It was Ramsay who stressed the unerring accuracy and certainty of touch with which the simple men who first followed Christ turned to face and solve the problems of the world, and questions which had baffled all philosophy. We may share the same source of understanding.

"They put a lot of their own ideas on paper, and think they have discovered something," said a colleague of mine. I smiled, because I think he was

thrusting a little at my book on Euripedes. It is, of course, difficult to imagine what sort of book could be divorced from the writer's own ideas, unless it be the sort of literary criticism some folk are lately endeavouring to extract from computing machines. Literary criticism must always reveal the impact of another on the critic's mind, and to be effective it must find echo there and resilience. I frankly admit that I could not have written on Euripedes save from a Christian point of view. The *Alcestis* and the *Bacchae*, the first play and the last, make sense when seen from that angle which a Christian faith has made common and clear. And who can understand Aeschylus without the Christian insights on sin and grace?

STRAIGHT THINKING

But this rides a hobby horse rather off the path. I set out to make clear my conviction that Christian thinking is straight thinking. It is, on the other hand, "bent" thinking, to borrow Hopkins' and Lewis' adjective, which has produced the frustration of modern philosophy, the distortion of modern art, the jangle of today's music and poetry, and the sheer folly of much which passes around us for psychology and sociology. No young Christian need fear that his faith will cramp him as a student or teacher of the humanities, of literature or thought, in any form or fashion. Nor will it spoil him as a scientist, or baffle any search for truth. But, one against the crowd, for so it seemed, I should have been glad of that assurance when the 'twenties began their foolish decade.

Yes, as Mrs. Pierce continues in the poem which haunted me today:

*The Questions were searching and painful,
Ruthless and bitter and hard,
The answer is very costly,
And it has the scent of nard.*

One of the rewards of life's summit is the backward look. Struggling up the lower slope one is tempted to find no meaning in the road, no engineering in the frustrating steep. I should have been glad of the calm assurance of a plan. One of the strongest and most sustaining convictions which have emerged and taken shape on the surface of middle life is the certainty that Perfect Love and Perfect Wisdom can jointly integrate a life, however timidly surrendered. The pattern becomes clear as the years pass, those puzzles of unanswered prayer find solution, meaningless disappointment, burning injustice, loss and suffering, are shown to have been permitted in ultimate wisdom. God never "sends" ill or evil on a life. Let that horrible thought be forever put aside. We are tangled with a world where ill and evil swarm. God, after the eternal fashion mirrored in the life of Christ, permits his children to

suffer, but out of all suffering brings good, and by some alchemy transforms all pain.

I have seen so far, over this span of life, that the many darker threads have meaning in the tapestry, and that what I thought was evil has turned mightily to good. I am slowly learning to wait with confidence when ill befalls. I write those words with hesitation, for the lesson is slow in learning, but I could wish I had found the conviction in tense days of the past when I lacked such assurance, and was tempted to the private exercise of a species of Christian Stoicism, which contained little comfort. I prayed in those days only for endurance. I have since found a simpler faith, and in serener hours wait for the answer to prayer with fascination knowing that God seldom answers according to expectation but infinitely more subtly, wisely, and well.

A STURDY FAITH

Of all my teaching years more than thirty have been spent in the university. More than thirty times I have seen the corridors fill with new, eager, impatient life, and have perennially wondered at how little youth changes. Each year new life talks its drastic nonsense and stages fresh rebellion, sums up its teachers, recognizes sincerity, merit, wisdom, and derides the lesser breed which struts and shams. Each passing year I see some find fulfillment in a sturdy faith. And if there is difference between today and yesterday it lies in this. It is easier and less lonely now to be a Christian than when I took my fresh decision stumblingly back to the classroom. Faith and scholarship have found their union. That dichotomy between religion and culture, between faith and learning which I sought to disregard because I felt it must be an illusion, no longer presents a problem to faith. Christian students seem more easily to hold their life as one, without compartments, tensions, and inhibitions . . . as easily as I who find no incongruity on Thursdays when I address a roomful of students, curious or Christian, on Paul, the Old Testament, Christian ethics, or theology, in the same place where, all through the week, I carry Catullus, Horace, Vergil, or Homer to the desk and talk of literature, history, and philology.

END

Inasmuch

O Thou who givest food and stars
In daily fare
Of bread and beauty, touch our lives
That we may share
Thy gifts with one whose board or heart
Is bare.

LESLIE SAVAGE CLARK

Bible Text of the Month

Blessed are the meek: for they shall inherit the earth (Matthew 5:5).

¶ Meekness is first of all a state towards God, not man. It is that tameness of spirit which ensues on the death of self-righteousness or self-assertion before our heavenly Father. Hence one of old called humility, "the mother of meekness"; and one of the moderns has said, "It grows out of the ashes of self-love and on the grave of pride." It holds itself ready to fall in with anything, the least or the worst which God may give.

J. OSWALD DYKES

¶ The expression here used is derived from Psalm 37:11. The Hebrew word for *meek* and that for *poor* are from the same root, and certainly meekness is akin to poverty of spirit. Our Lord declares that not the ambitious and arrogant, the irascible and violent, such as usually become prominent in the outbreak of revolutions, are the happy under Messiah's reign, but the meek. JOHN A. BROADUS

¶ To view the Christian in the exercise of meekness, let us look at him in his conduct towards God. He no longer, like others, disputes against the *word* of God, or murmurs on account of the dealings of his Providence. Whatever God requires, appears, in his eyes, to be right: and whatever He does, though for the present it may be dark and inexplicable, is considered as wise and good. He dares not on any account to "reply against God." Instead of objecting to any declaration, command, or threat, as "an hard saying," he trembles at it; and receives it with meekness as an engrafted word, "able to save his soul." He may have many and great trials; but instead of "fretting against the Lord," he bows with humble submission . . . : "Not my will, but thine be done." CHARLES SIMEON

¶ Such is the foolishness of worldly wisdom! The wise of the world had warned them again and again. "That if they did not resent such treatment, if they would tamely suffer themselves to be thus abused, there would be no living for them upon earth; that they would never be able to procure the common necessities of life, nor to keep even what they had; that they could expect no peace, no quiet possession, no enjoyment of any thing." Most true—suppose there were no God in the world; or, suppose he did

not concern himself with the children of men. But "when God ariseth to judgment, and to help all the meek upon the earth," how doth he laugh all this heathen wisdom to scorn, and turn the "fierceness of man to his praise!" He takes a peculiar care to provide them with all things needful for life and godliness.

JOHN WESLEY

¶ There is a natural meekness of spirit, springing from love of ease, defect in sensibility and firmness, and the predominance of other passions, which should be carefully distinguished from evangelical meekness. It is timid and pliant, easily deterred from good, and persuaded to evil; it leads to criminality in one extreme, as impetuosity of spirit does in another; it is often found in ungodly men; and it sometimes forms the grand defect in the character of pious persons, as in the case of Eli, and of Jehoshaphat. Divine grace operates in rendering such men of an opposite temper more yielding and quiet. The meekness to which the blessing is annexed is not constitutional, but *gracious*: and men of the most vehement, impetuous, irascible, and implacable dispositions, by looking to Jesus through the grace of God, learn to curb their tempers, to cease from resentment, to avoid giving offense by injurious words and actions, to make concessions and forgive injuries.

THOMAS SCOTT

INHERIT THE EARTH

¶ The promised land is for the tribes of the meek: before them the Canaanites shall be driven out. He has the best of this world who thinks least of it, and least of himself.

CHARLES SPURGEON

¶ If we believe at all that the Saviour foresaw the fulfillment of the kingdom which he founded, we can entertain no doubt that he had it before his eye when he spoke these words. Accordingly, we see that in this promise humility and meekness are by him pronounced to be the truly world-conquering principle, with reference to their ultimate victory . . . in history.

A. THOLUCK

¶ On the promise, compare Isaiah 57:13-15; 60:21; I Corinthians 3:22. That kingdom of God which begins in the hearts of the disciples of Christ, and is

"not of this world," shall work onwards till it shall become actually a kingdom over this earth, and its subjects shall inherit the earth: first in its millennial, and finally in its renewed and blessed state for ever.

HENRY ALFORD

¶ They shall inherit the earth as it is to be when it becomes, for theocratic purposes, a new earth wherein dwelleth righteousness. The cosmical riches and enjoyments which God has so munificently provided and stored up for his moral creatures belong to the meek, and will in due time be conferred upon them. This is the real idea that underlies the 37th Psalm, from which the Saviour has drawn this particular beatitude.

JAMES MORISON

¶ There is nothing lost by meekness and yieldance. Abraham yields over his right of choice: Lot taketh it; and behold, Lot is crossed in that which he chose, Abraham blessed in that which was left him. God never suffers any man to lose by an humble remission of right, in a desire of peace. "The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. 115:16).

JOHN TRAPP

¶ To "inherit the land," is to enjoy the peculiar blessings of the people of God under the new economy; it is to be "heirs of the world," "heirs of God, joint-heirs with Christ Jesus." It is to be "blessed with all heavenly and spiritual blessings in Christ"; to enjoy that true peace and rest,—of which the rest of Israel in Canaan was a figure,—which a man enters into on believing the truth, and which will be perfected in heaven.

JOHN BROWN

¶ With inconceivable grandeur does the promise which corresponds come forward, in order to allure our proud and stubborn natural mind to submit to that death from which it shrinks: for they shall, they will possess or inherit the land, the earth! Is not this worth the sacrifice of self, to be enriched with the free gift of such a possession, of such riches? It is in an Old Testament promise, which, while it there clings to the typical land of Canaan, extends much further in the design of the Holy Ghost (Ps. 37:11; 25:13; Isa. 57:13; 60:21) even to the new earth which with the new heavens, God declares that he will make (Isa. 66:22). It is the ultimate and full meaning of the promise to Abraham—to be the heir of the *world* (Rom. 4:13).

RUDOLPH STIER

A LAYMAN and his Faith

THE BIBLE AND SEX EDUCATION

UNTREATED CANCER almost always means death to the affected individual. There are times when the diagnosis is made too late to institute effective treatment, or it is possible that inadequate measures may spell doom. Fortunately, where an early diagnosis is made and proper procedures are carried out, a high percentage of cures may be expected.

¶ Sex obsession is a moral and spiritual cancer which has fixed itself on America and which is designed to destroy us as surely as untreated cancer destroys human life.

The diagnosis is open to all who can see. Our literature, stage, screen, and accepted standards of life literally reek with an obsession about sex that has now reached unbelievable proportions.

Now, there is nothing intrinsically wrong with sex. It is a God-given force in which, within the mutual bonds of wedded love, there is both righteousness and joy.

Our trouble today is that "sex appeal" is in large measure a determining factor in our way of life. It is the promotion of, acquiescence in, and submitting to this godless concept of life that is destroying America.

If this diagnosis be correct—and it is obvious that it is—then our great concern must be the instituting of an effective counterattack.

The basic cure lies in our acceptance of God's standards for sex conduct, and not those of the world.

The Seventh Commandment states categorically: "Thou shalt not commit adultery," and this has never been abrogated. In addition, our Lord makes it clear in speaking on the subject that the lustful thought or look are involved in this commandment.

For this individual and national problem, the Christian has the answer, and it is *not* found in the standards of the world but in the Bible itself.

The best course on sex education in the world is to be found within the pages of Scripture. Here we find the subject treated in a completely outspoken and uninhibited manner. That which is good and that which is evil in connection with sex is made abundantly clear.

¶ In the Bible sex is treated in its wholesomeness, while at the same time its

abuse is handled without gloves. The writer is convinced that the child who is brought up in a Christian home where the daily reading of the Bible is a normal part of life needs no further "sex education." He is further convinced that the present demand for "sex education" for children is psychologically unsound, for it places in the child's mind an emphasis on sex that is unwholesome, and eventuates in more, not less, sex experimentation on the part of those so trained.

I am perfectly aware of the large and long limb I am climbing out on, but I am convinced that the solution to our sex problems is not to be found in the present biological and social approach. Only as God is recognized and honored as both the source and arbiter of moral law, will people, young and old, look at sex in its right perspective.

One immediate reply is that only a minority of children come from Christian homes, that only a few hear the Bible read in the family circle, or read it for themselves; and thus a more universal approach must be had.

¶ This can be easily answered. Across America there is promoted the school lunch program by which children coming from underprivileged homes can have at least one hot meal a day. This is a good program and it is meeting a real need.

If, therefore, children are being fed in school to supplement an inadequate diet at home, why do some people object when it is suggested that children receive some spiritual instruction in school? Nothing more clearly illustrates the folly of unregenerate man. We are concerned about the bodily welfare of our children—and rightly so—but we look on spiritual instruction as "controversial"—outside the pale of public education.

To teach sectarian religion in the schools would be contrary to our established principles, but the Ten Commandments are a part of the religious heritage of Jews, Roman Catholics, and Protestants. Why should not the Ten Commandments be read before all students at the opening of school every day? Here we have God's moral law. It is not Christianity, but it is a *part* of the Christian faith. Let the words and the teaching of the Ten Commandments sink into the hearts and minds of young people—and for many this would be inevita-

ble—and part of the moral problem of our day will be on its way to a solution.

Let every child hear daily, "Thou shalt not steal," and the wrongness of dishonesty will become increasingly clear. Let each child hear daily, "Thou shalt not commit adultery," and the evil of impure conduct will become real to many.

For that atheistic and godless minority who profess no religion and who would loudly protest against the reading of the Ten Commandments as an infringement of their constitutional rights and those of their children, let their children be excused from the room while the Commandments are being read. Further than this, there should be no concession to freethinkers, atheists and the like; otherwise, the overwhelming majority of Americans will find themselves checked by and at the mercy of a godless minority.

We are not for one moment suggesting that this is the final solution to the sex delinquency rampant in our country today. But it is one step in the right direction. Moral and spiritual concepts must be taught a generation of *adult delinquents*. It is parents, not children, who are to blame for the present situation. It is parents who have lost their sense of decency and moral responsibility to a degree unknown in the history of America and who have now transmitted to their children a laxness of attitude to sex which is reaping a whirlwind of sex obsession.

¶ Believing there is but one ultimate solution, and that it is found in the God-given standards revealed in the Holy Scriptures, I would suggest an experiment to parents and for their children: Take the book of Proverbs, and in it you will find 31 chapters, one for each day of the month. For one year read one chapter a day (beginning with the corresponding chapter for the date begun), and I will promise on the basis of personal experience, the professional background of 40 years as a practicing physician, and yet more years as a Christian, that every problem of youth will be found and met in that one book.

In Proverbs one will find the evils of inordinate sex made clear. In this same book one will find the joy of married love set forth. Furthermore, any and all of the problems out of which juvenile and adult delinquency are spawned are clearly delineated—so much so that one will either stop reading out of sheer conviction and rejection, or cry out, "God be merciful to me a sinner," and ask his help and guidance in the way of life.

L. NELSON BELL

NCC, GOD AND THE SCHOOLS

The crucial question of moral and spiritual values in public schools will come up for another round of discussion and debate this summer when the NCC Committee on Religion and Public Education meets in Chicago from July 13-15 to draft a policy statement for approval by member denominations. Dr. R. Lanier Hunt of the NCC Division of Christian Education is hopeful that Protestant ecumenical efforts will yield an official platform on vexing public school questions by June, 1960.

Successive drafts and executive committee revisions thus far prohibit their identification with "any official position of the NCC, or of its Committee on Religion and Public Education." Serving on the Committee are 102 members named by 25 denominations, 12 state councils of churches, and several related agencies. The present document is the work of subcommittees of three to eleven people but no vote on its contents has yet been taken by the full committee. The 47-page working paper discloses that NCC leaders face herculean problems in shaping a new position on values in the public schoolroom.

The tentative draft declares that all educational theory and practice rest on implicit theological presuppositions, and that questions of ethical and ultimate values involved in the educational process are theological issues. It affirms that for the theist God is the source of truth which public education seeks to discover, and that Christian churches assert the Lordship of Jesus Christ. The public schools "recognize the historic and present truth that the great mass of the American people acknowledge the existence and reality of a Supreme Being." Public schools, however, cannot be required "to teach in a formal way the concept of God." "The public schools cannot corporately be committed to the Christian God."

The influence of secular leaders from National Education Association has in recent years been more determinative than the influence of Christian educators in NCC ranks in respect to values and deity. Both NEA and NCC in the past have issued documents that teaching "about religion" is acceptable, although NCC has so far not said that this is enough. This marks the limits approved by NEA's Educational Policy Committee, however, and many public school teachers, apprehensive over any "objective study of religion," opposed even this concession. The 1955 White House Conference on Education, in which one participant in

three was an educator, also shied away from it.

But ever since John Dewey's day—and his pragmatic retention of the concept of deity alongside his rejection of supernaturalism—evangelical critics of public education have noted that any reintroduction of an undefined God into the classroom would carry little significance whatever, except to provide a pious covering for the revolt against Christian theism.

The NCC subcommittee position, reflected in the present working paper, goes beyond "strict neutrality" touching major religious faiths and on the question of God's existence as well. "This neutrality is practically impossible, historically unjustified, and unfair to the cherished beliefs of the vast majority of the American people," the report states. "The actual results of a studied neutrality is practical support for the view that God does not count." (Observers note that this argument is based merely on pragmatic and historical considerations.)

Two key questions remain: whether NCC is elaborating an effective alternative to religious neutrality, and whether its position genuinely reflects its formal determination to speak from the standpoint of Jesus Christ as God and Saviour.

In Chicago last summer, where NCC delegates and consultants divided into working committees, subcommittee discussion centered vigorously on public school teaching about religion and values. Workers edited a preliminary draft which had run the gamut of a wide sampling of reaction without unanimity ["There's not a line in it," noted Dr. Hunt, "that isn't controversial for somebody"]. The group started out with a keynote plea that public school teachers overcome their fear and overcaution in mentioning words like God, religion, and church, that they put more emphasis on moral and spiritual values instead of leaving these to incidental recognition and that they be encouraged to "teach about religion objectively." It ended up with a synthesis of conservative, neo-orthodox, liberal, and humanist exchange that referred these recommendations to the plenary session:

- In a democracy erected on the principle of church-state separation, public schools must not indoctrinate in the tenets of sectarian religion.

- Objective study should take note of the role that religion plays in contemporary life.
- Educators and religious leaders should explore the question of "the common core" of theistic religion. (If a common essence exists, it may be possible to incorporate this into the instructional program, it was noted, but such action is now premature because theologians disagree whether a common core exists. Such a "common core" is easily transformed, it was agreed, into a self-sufficient religion.)
- The religious assumptions in the background of American culture (viz., "belief in God and in inalienable rights stemming from God") should be explicitly recognized and presented.
- Elective studies in Bible and comparative religions are a proper offering on the high school level.
- Public schools have taught moral and spiritual values and should continue to teach them and to seek commitment to them.
- Teachers may properly include in their instruction the historical and cultural fact that Christians and Jews find the principal and essential support (or "sanctions") of values in theistic faith, and that much support for these values is also drawn from experience and is professedly non-theistic "and teachers should present this evidence."
- The importance of generally accepted values—including the recognition of human personality and brotherhood, truthfulness, honesty, loyalty and forgiveness—should be stressed in teacher training institutions.
- The conviction that "diverse religious groups can only live together in a democratic society as they recognize the common source of all religious truth and hold to their convictions in a humility that admits the limited character of all men's apprehension of truth and makes possible a true respect for diverse convictions."

When these suggestions reached the plenary session, where a 30-minute limit was placed on the discussion of themes handled by each of the six working committees, the question of God and values in the schools was virtually ignored. Group III handled not only these issues, but such other subjects as bus transportation and free textbooks, and delegates exhausted most of their debates with an eye on increasing Roman Catholic pressures for public funds.

Present at the invitation of NCC as a consultant, the Editor of *CHRISTIANITY TODAY* noted that discussion of the place of God and values in the classroom had been overlooked. Comments were invited for the record in an after period. He voiced four observations and criticisms of the subcommittee statement on values:

1. To many people the values men choose involve also a choice between gods. If propaganda for commitment to a particular God is improper in public education, why not propaganda for commitment to particular values? Can we disjoin values and the will of God in this way? Or does the statement presuppose the humanist assumption that values exist independently of God?

2. The section speaks of reason and experience on the

side of the nontheistic values (even if designated as "professedly" nontheistic); it adduces only tradition in behalf of the theistic values. Should a formulation assertedly from the vantage point of the Saviourhood and Lordship of Christ, defer so much to humanism, and say so little for theism?

3. There is too large a stress on "generally accepted" values, too little sensitivity to a transcendent drive with a resulting avoidance of commandments and divine sanctions, and of any vocabulary of sin and righteousness.

4. The present statement bases tolerance on man's assertedly skeptical predicament in relation to absolutes. But we would be on firmer ground if we base tolerance on what we know, rather than on what we do not know.

This precipitated spirited discussion. One observer declared the subcommittee's statement gave a less positive impression than NCC's 1950 document. "While many do divorce values from theistic faith, religious people do not, and the American view of government does not."

Dr. Gerald E. Knoff concurred. "This says less than that [the earlier document]. We ought to come off that limb deliberately, or reaffirm it deliberately." Dr. Claud Nelson appealed rather to the opening theological preamble as setting the mood for the report.

But Dr. John Harms of the Church Federation of Greater Chicago disapproved the statement's inclusion of a theological ground of religious faith and urged its simple recognition of God.

Dr. Huber F. Klemme of the Evangelical and Reformed church countered that this antitheological temperament "was not a strong feeling of the group. . . . A theological framework will not cut us off from being understood [by public school educators]. We should speak out of a Christian concern, not an expedient concern for a series of isolated problems. A theological preamble should be judged on its merits, not by a 'hands off—don't touch' approach."

The drafts of the Chicago subcommittees, read in plenary session as tentative formulations not to be quoted as official NCC documents, then went to the standing Committee on Religion and Public Education for editorial revision and for reconciliation of discordant points of view. The delegates were to have their next round in July, 1959. Meanwhile, they were reminded by Dr. Knoff that they were "not a free wheeling group passionately interested but responsible to no one, but sent here by the churches of the National Council."

One major problem facing Chicago delegates is whether any content whatever is to be assigned to the God idea in the public schools. A generation ago the "Chicago school" of empiricists, rejecting theism and the supernatural, nonetheless defended the functional validity (as against the ontological validity) of the God idea. Will classroom emphasis on a vacuous God con-

cept be most serviceable to humanist propaganda? As one writer put it recently, "If God is a vague amorphous nothing to us, the 'nothing' will be filled by more compelling gods, the concrete idols of our cultural life, such as nation, race, and personal prestige. As the Old Testament struggle against idolatry shows, only a clear and honest concept of God can drive the fertility and tribal idols from our religious life" (Langdon Gilkey, *Maker of Heaven and Earth*, p. 78, Doubleday & Company, 1959). And what gain is there if God is taken to be simply some content of experience in which anybody exercises a religious interest (as by many humanists), and not really as a transcendent Reality, an antecedent Being to whom men and women everywhere are answerable? Among supernaturalists, moreover, the emphasis that God *is*, without stipulating *what* God is, is especially palatable to Roman Catholicism. Thomas Aquinas argued that knowledge of God's existence can be attained by man's natural reason (apart from a revelation of Jesus Christ)—a position rejected by many Protestant theologians. Will reintroduction of the God idea, while discriminating against the self-revealing God of Christian theism, spawn a new era of religious incredulity and superstitious supernaturalism? The theological implications of NCC's tentative proposals are likely to elicit more vigorous consideration in July than was the case a year ago. END

DULLES GONE; WORLD PEACE STILL AN ELUSIVE HOPE

By quirk of irony, funeral services for John Foster Dulles, 71, his "lifetime of labor for world peace . . . ended," fell the very day Communists had set for the free world to abandon West Berlin. A man of intellectual power, principled morality and religious piety, Mr. Dulles had the high courage to make the world his parish in challenging Communist chicanery.

Mr. Dulles expected much from international law, viewing government ideally as ministering justice and restraining evil. As President Eisenhower noted in his Gettysburg farm tribute, "Because he believed in the dignity of men and in their brotherhood under God, he was an ardent supporter of their deepest hopes and aspirations." But Dulles also expected much, too much, from unregenerate human nature. He trusted human treaty and military restraint to guard the peace, and relied too little on indispensable spiritual means.

One must see these convictions in their setting of Protestant activism. The son of a Presbyterian minister and professor in one-time Auburn Theological Seminary, Dulles preferred international law to the ministry for a career. He drifted from his religious heritage until the moral nihilism of the emerging beast-states in Europe in the '30s kindled the conviction that politico-economic programs demand a religious ethic.

In these circumstances Dulles was more and more consulted by the Federal Council of Churches, and encouraged leaders of the Council actively to shape and support the cause of peace. In 1941 he became chairman of its Commission to Study the Bases of a Just and Durable Peace. This commission propelled the recognition of a moral order revealed in Jesus Christ into a specific program which corporate Protestantism more and more championed: the U.S.A. supporting the United Nations to promote international morality.

The ecumenical movement last heard Dulles in Cleveland at the 1958 World Order Study Conference. There the Secretary of State stood markedly to the right of most social action spokesmen. Quoting from the guiding principles of the 1942 conference, Dulles stressed the responsibility of the *churches* to proclaim the enduring moral *principles* by which government and private action is *inspired and tested*. "The churches do not have a primary responsibility to devise the details of world order," he said. And to Cleveland delegates eager for a flexible policy toward Red China he added pointedly: "While we seek to adapt our policies to the inevitability of change, we resist aspects of change which counter enduring principles of moral law."

Those close to Mr. Dulles know that he was dismayed by Cleveland approval of U.S. recognition and U.N. admission of Red China. He found little in subsequent NCC assurances to relieve his troubled heart. He shared the view that the "good things" at Cleveland were lost through the "bad things" and felt that Protestant ecumenism had done great damage to the American image throughout the Far East. Within 48 hours leftist outlets were reminding the world that America is a Protestant nation, that Americans had repudiated their government, and that the American people favor recognition of Red China. What they neglected to say was that the Cleveland conference spoke neither for America nor for American Protestantism.

But the Cleveland conference had in fact merely compounded the weaknesses in Mr. Dulles' social vision. If he expected too much from unregenerate human nature, Cleveland enlarged that expectation to atheistic naturalists; if he relied too little upon spiritual regeneration, Cleveland meshed the Church to specific politico-economic programs to the neglect of the Church's revealed mission and revealed moral precepts.

Mr. Dulles did not live to see the defeat of Communist aggression, let alone the achievement of a just peace. But more than many contemporaries, churchmen included, he saw that any state building on moral expedience is doomed, that truth and right are worth dying for, and in the end supply the only real basis of civilization. In an age of moral nihilism he fixed men's sights on changeless principles. In this mission stood his enduring greatness as the voice of the Free World. END

EUTYCHUS and his kin

LITTLE RED SCHOOLHOUSE

The pageant at the first graduation of the Cloverleaf Consolidated High School has saved the old schoolhouse on Mill Road. The quaint little one-room brick building is on the very plot where the new high school and community center has been built. When the construction engineers converged on the old MacGregor farm, they used the schoolhouse as a shack for their operations. Later it became a storage shed. The high school was in use before it could be torn down.

When a demolition crew arrived, the place was full of damaged laboratory equipment, surplus auditorium seats, and lost raincoats. It was cleared after a few weeks, but all the demolition equipment had then gone.

At this point the school newspaper began a crusade to save "The Little Red Schoolhouse." It made Cloverleaf Consolidated H.S. distinctive; the students adopted it with enthusiasm. There was a move to put it on the school seal. In the big football game the cheerleaders appeared from a cardboard Red Schoolhouse leading a lamb mascot. Sportswriters called the Cloverleaf team "Mary's Lambs," and the season was so successful the fellows decided it was a luckier name than the "Lucky Clovers."

The graduation pageant was planned around the schoolhouse from the first. Special study projects investigated the McGuffey readers. Old hand slates, birch rods, and school globes were collected. The Little Red Schoolhouse was restored with help from the PTA, and the pageant will present the contrast between education then and now. Parts of the pageant are to be televised, and a children's book artist is at work on a sugary history of the little school.

The restoration is not complete, though, even in the pageant. The woodlot and meadow are gone; the spring runs through a culvert; there aren't so many birds. Inside, the old desk is better finished than ever, but Miss Donaldson isn't behind it, and her Bible isn't in the drawer.

EUTYCHUS

RESTUDYING MISSIONS

I think . . . William D. Carlsen in . . . "A Plea to Restudy Missions" (Apr. 27

issue) gives a distressingly negative point of view on the condition and activities of world-wide missions today. To quite an extent he repeats the kind of challenge with which Roland Allen stirred the missionary world over 50 years ago with his "Missionary Methods, St. Paul's and Ours." But it was needed and responded to in those days in a way in which it is not needed today. What mission is there today that does not make it its objective to build a self-governing, self-supporting church from its inception? If we don't, these days of healthy nationalism soon compel us to!

Mr. Carlsen decries "the multiplication of mission agencies." I don't. Variety is the genius of the Spirit in grace as in nature. Mr. Carlsen makes reference, to establish his point, to a "small land with over 90 million"—obviously Japan. He is shocked at the number of mission agencies which have poured into it. Personally I am rejoiced at them. I was out there a few years ago, and what a thrill to spend days of spiritual life conference with 3 to 4 hundred eager young missionary recruits, one in Christ though of many societies. Let us rather rejoice that Japan is being covered with such a vigorous evangelical witness. Nor do I believe that the variety of agencies or differences of minor doctrinal emphasis "confuse," as he says they do, the Japanese believer. The natural mind will always raise questions; the spiritual is too busy rejoicing in the spread of the Gospel by all means.

There was an attempt made in Britain 30 years ago to get these stubborn-minded interdenominational groups at least to have their offices under one roof, as a move, doubtless, to fusion. It was useless! And thank God it was! The fresh winds of variety, vigor, conviction, originality blow through brotherly independence. Years back the older denominations raised their eyebrows at these young upstarts of new denominations, such as the grand one of which brother Carlsen is a member, and new missions. What do these older churches say now? They are so impressed with the enormous increase of these groups, the vigor of their witness, the great harvest they are reaping, that leading liberals are naming them "the third order in the church," and calling on the older churches to re-learn

New Testament principles from them. And if this "third order" withers or wavers, God will surely start a fourth! Such are the ways of the Spirit through history.

Certainly weak spots are always to be found, the visitor who gets a superficial idea of the field, the missionary who majors on "the naked savage" appeal, the independent who builds a wall round himself; but thank God for the strong spots, especially the growing evangelical fellowships in so many lands. Thank God for this great day of Christ-centered, Bible-centered missionary witness.

NORMAN P. GRUBB

The Worldwide Evangelization Crusade
Fort Washington, Pa.

WAR AND PEACE

Dr. Smith says: "There will be wars and talk of war down to the end of this age" (Apr. 13 issue). I have again looked in five different translations and find no such quotation referring to Matthew 24:6. In fact all translations in English and the ones I have had in German interpret it—"The end is not yet."

Grace Mennonite JOHN T. NEUFELD
Chicago, Ill.

I gather that peace will come on the earth only when "Jesus puts all his enemies under his feet," and I summon up a picture of the "Prince of peace" standing on the necks of his victims, with blood dripping from his sword — the world become a desolation called "Peace."

LEO ALVIN GATES
Buffalo, N. Y.

I just finished reading all of the April 13 issue . . . and I wish to express my approval of the content of the articles. Only wish that more people would wish to read such, especially General Wm. Harrison's "The Search for Peace on Earth." It is truly a masterpiece of what the true Christian should think regarding Communism. . . .

Mr. Smith . . . quotes Isaiah 2:1-4 and says, ". . . This . . . world peace will occur when two things have taken place on the earth: the establishment of the kingdom of God, and obedience to the laws of God." . . . Why can he not realize that Isaiah was telling the people

of his time about the coming of Christ. If those verses . . . will be examined closely it should be obvious that Isaiah is telling about Christ and also the goal that we as Christians should seek to attain (but of course never will while on this earth). In the final paragraph he is evidently still looking for ". . . the Prince of Peace . . . who will someday reign in the righteousness that humanity today disregards." The "someday" is now for believers.

Pauma Valley, Calif. JAMES MACRES

I was very surprised to peruse the issue devoted to articles on peace and find not one written by a pacifist or even a sympathizer with this position. . . . We, as evangelicals, fight liquor and its traffic like the plague—yet the Scriptures have little to say on the subject. These same Scriptures abound with statements concerning the mandatory action of Christians toward the state, man, and God which can be fulfilled *only* by an active pacifism. . . . Shall the evangelical wing of Christianity continue to ignore them as . . . in the past? CECIL B. CURREY Downs Congregational Church Downs, Kans.

Show me the man who seriously puts himself to the task of reconciling men to God and man to man, who does not find himself already at work for world peace and too busy to meddle with the toys of survival. . . .

Greeley, Colo. DALE M. HECKMAN

Congratulations on your issue of April 13. . . . There are those within the National Council of Churches and without who believe that God expects us to work for peace. The United Nations seems to me to be the logical organization through which to work for international cooperation and understanding. It is significant that both President Eisenhower and Vice-President Nixon have publicly stated their belief that there can be no world peace without world law. This idea has been endorsed by the late pope, Premier de Gaulle, Premier Macmillan, Adlai Stevenson and others.

JOHN H. HAUSER
St. Paul's Episcopal Church
Chester, Pa.

Your articles concerning communism and its infiltration get better and more revealing each time. Continue to expose leftists, defeatists, pacifists, and communists. If as much time was being spent today upholding the United States and biblical righteousness as there is be-

ing spent to gain recognition for Red China, we would have a free and democratic world. Men and women with enough intestinal fortitude to cry "give me liberty or give me death" are needed today. If we are not willing to sacrifice and stand unitedly against the Communists and atheists, then no longer will we have a government of the people, by the people, and for the people, but will become enslaved (and possibly slaughtered) under a "one-world government" directed from Moscow.

It is better to die for something, than to live the life of a compromiser.

JAMES MEADERS

Northside Wesleyan Methodist Church
Chamblee, Ga.

WOMEN IN THE CHURCH

The two articles about women in the churches (Apr. 27 issue) are good but puzzling.

Why is Paul a greater authority than Christ? Christ commissioned women to declare the Gospel, and they were the first ones to do so (Matt. 28:1-10, Mark 16:1-8, Luke 24:1-27, John 20:1-18). Regardless of the status of women then, no writer of the Gospels tried to make the accounts of the event fit the customs of the times, nor did they try to write back into the account the ideas of Paul. Christ made the women his spokes-women. It was the content of their message which became the apostles' preaching.

It is worth noting that *The Authentic New Testament*, a translation by Hugh J. Schonfield, a Jewish scholar, renders the passage in I Corinthians 14:34 this way: "As is the practice in all the communities of the saints let the *married* women keep silence in the communities."

I am not a feminist. I shall never crusade for women ministers. Having refused full-time Christian service for 10 years, I finally decided I'd have to find out if that was God's will for me. . . . While I hadn't been sure of the call to serve, I could see the Lord's hand in removing obstacles once I gave him direction of my life. . . . Finally I knew that parish ministry was the place for me. First Congregational DOROTHY KLING Kalamazoo, Mich. Assoc. Minister

Thank you for your articles. . . . Had Charles C. Ryrie's book been published before my own *Woman in the Church* I am sure I would have welcomed the opportunity to quote him. The essay which you have printed shows both the strength and the weakness of his book. The author's research in general is on

the strong side, and most of his conclusions are good, but there are some conclusions which are surprisingly abrupt and do not do justice to the arguments which precede them. For example he says, "Though Junia is undoubtedly a woman, she was not an apostle." Now it is his privilege to draw this conclusion. It is, according to his own arguments, one of four possible conclusions, each of which has equally strong (or weak) support. But I am sure that I am not the only reader who would like to know why he picked this particular conclusion . . . or why he thought he had to make such a positive statement at all on such a doubtful subject.

I would also point out strength and weakness in the article by Elton M. Eenigenburg. He is correct in pointing out that he is here speaking about a question which has to do with the "Order of Creation" and not with the "Order of Redemption." No one is challenging the spiritual equality of men and women in the Christian Church. However, he is incorrect when he says that I Corinthians 11 argues that *women* are to be subordinate to *men*. This passage like every other Scripture passage on the subject says that the *wife* is to be subordinate to the *husband*. When the author gives an example of this subordination he has to give that of the husband and wife. There is no other kind of subordination of woman to man in the Bible. Dr. Eenigenburg goes on to state that "a woman who by divine ordinance is subject to her husband in the home can hardly bear rule over him in the house of God." Why not? Does the author also argue that a son, who by divine ordinance is to be obedient to his mother, cannot, therefore, bear rule over her in the church as her pastor?

RUSSELL C. PROHL
Southern Dist. Institutional Chaplain
The Lutheran Church—Missouri Synod
New Orleans, La.

I am writing in answer to . . . Professor Eenigenburg. . . . I must say I was more amused than enraged because his whole attitude brings to mind an old daguerreotype of days long past and of attitudes that should be long past as well. . . . As we all know, Bible times were quite different from our own. Much progress has been made and strange customs regarding women have been abandoned in many foreign countries since biblical times. America has been notable for its progress in this direction since this country was the first to give women the right to vote. . . . Russia, however, is outstrip-

ping us badly in this regard, since she has opened all doors to women, and 70 per cent of the doctors in Russia right now are women. I do not advocate the Russian system, but they at least have given women credit for the abilities they possess and are giving them the chance to use these abilities for the good of mankind. These developments in women's status are all departures from the "norm" of biblical days, but who says there must not be departures? I don't believe that God intended that time should stand still, and that man's lot, as well as woman's, should not improve. . . .

MRS. JANE MANSFIELD STANTON
Brooklyn, N. Y.

For the most part, I think this article is very well written, and I agree with the author that God never intended man to be subordinate to woman. In the Friends Church we have no bishops, and even our pastors are subject to their congregations.

My purpose in writing is to call attention to what I consider a *very grave omission* of a Scripture passage which deals authoritatively with this subject from a permanent standpoint. I refer to Peter's sermon on the day of Pentecost when he quoted from the Prophet Joel. . . . (Acts 2:17-18). . . . In the Friends Church . . . we do not "ordain" anyone, we only "recognize their gift in the ministry," and record them as such. My mother was a minister of the Gospel who bore abundant fruit to the fact that she was called of God and used in his service. . . . The number of women who are actively engaged in the ministry is comparatively small in our denomination. Whittier, Calif. LESTER STANTON

PARK STREET PROGRAM

I want especially to commend you on the article about Park Street Church's missionary program. Dr. Ockenga is doing a tremendous job, and the suggestions he has given are the most helpful I have seen anywhere. I will be using them in my work as chairman of World Missions for Norfolk Presbytery.

ORVILLE L. SHICK
Simondale Presbyterian Church
Portsmouth, Va.

YANKEE RETREAT

We have . . . Negro members now. I would say they surpass our white members, although there are only a few of them, in intellectual attainment. Yes, we lost two members immediately with the advent of Negroes attending church services here. . . . I think the Episcopal

Church is quietly desegregating in California. In Philadelphia . . . Negroes move into one of our churches and the whites beat a hasty retreat. . . . A judgment will be rendered upon the churches of some future generation for the Church's failure in this respect. . . . LEWIS SASSE
St. Andrew's Episcopal Church
Tucson, Ariz.

In reference to a letter by a Mr. Carey Daniel of the White Citizens' Council of America (Mar. 2 issue) . . . , I would like to remind Mr. Daniel, the Communists say that one of the reasons that they reject the . . . Bible is that it sanctions slavery and oppression. Mr. Daniel's interpretation of the Scriptures agrees thoroughly with the Communist viewpoint.

Newark, N. J. JOHN D. RENFRO

NEWS FROM THE FRONT

I've been so glad for every scrap of news about the Auca project. I am praying much about it and hope you will publish every bit of additional news of the response of Auca hearts to the Lord.

ANGELINE L. TOWNSEND
Watsonville, Calif.

CONTESTED CONSERVATISM

Richard C. Wolf's informative article of April 27 on "Religious Trends in the U.S." has incorrectly evaluated American Baptists as "predominantly liberal with a strong conservative element." American Baptists are predominantly conservative with a fairly strong liberal element in the East, and are more conservative now than when I began with them 37 years ago. Their conservative seminaries are supplying most of their ministers, and other non-ABC seminaries such as Gordon, Bethel, Fuller, and Southern supply many. American Baptists are evangelistic and missionary-minded. Separatist movements have hindered their growth, but now a new unity, biblical loyalty, fraternal love, and soul-winning program grips them. FARIS D. WHITESELL
Northern Baptist Theological Seminary
Chicago, Ill.

Granting the correctness of his denominational statistics, it seems to be a far jump to predicate theological conservatism, or lack of it, on such data. Having had close and daily contact with all areas of the American Baptist Convention for the last 12 years, it is my opinion that it is predominantly conservative with liberal elements, not "predominantly liberal with a strong conservative element" as Mr. Wolf says it. His comparing us

to our Southern Baptist friends also prompts the comment that it could be that we don't count converts so much as we weigh them. HAAKON KNUDSEN
Council on Missionary Cooperation
American Baptist Convention
New York, N. Y.

I have been an American Baptist for 25 years, and 16 of those years in the pastorate. I have found the convention to be predominantly conservative and biblical. The minority is on the other side!

C. MARVIN ANDERSEN
Del Aire Baptist Church
Hawthorne, Calif.

The . . . article . . . impresses me greatly. If I read the conclusion correctly, the article is saying that the growth of church membership gains beyond population growth for the same period is largely due to the efforts of the churches with conservative theology. . . . Another lead article in . . . the May issue of *Reader's Digest* . . . states that we have in America today a woeful paradox: . . . a tremendous growth in religiosity, while . . . also a great growth in dishonesty and of violence. "We have both a religious revival and a moral decline." . . . My point is this: If the conservative churches are willing to take the credit for the one, they must also be willing to take the responsibility for the other. Brooklyn Methodist DON FRANCIS
Brooklyn, Ind.

● Reader Francis apparently assumes a one-and-one identification between conservative church members and dishonest and violent members of society. The Church indeed is a fellowship of redeemed sinners. But evangelical salvation stresses, with Paul, that "such were some of you" (I Cor. 6:11).—Ed.

DEFINING THE TAWDRY

Recently in CHRISTIANITY TODAY in a piece on evangelism mention was made of the music being "tawdry." I sang in R. A. Torrey campaigns . . . and was . . . with John Roach Stratton as hymn leader 1924-1927. . . . I began regular weekly broadcasts with S. Parkes Cadman in 1923 and continued . . . to 1928. . . . If [one] would make a survey of all evangelical churches that have a Sunday night soul-winning service with invitation to accept Christ, he would find that 80 to 90 per cent of them use a gospel song type of book. . . . In my five years with Dr. Stratton at Calvary Baptist, New York City, my diary shows that the smallest number forward on Sunday evening

was two and ran to 54 as highest. . . . We . . . sang "tawdry"(?) songs and choruses all over the place at night. . . . Many of the songs [Cadman] liked were "tawdry"—I wonder! . . .

What a mess it would be if 300 Christian rescue missions in North America had to use only non-tawdry songs!!

HOWARD WADE KIMSEY
Chinatown Cathedral
The Rescue Society
New York, N. Y.

THE GREAT WALL

In the March 30 issue you published an article, "The Resurgence of Evangelical Christianity." It cheered me greatly. My whole prayer life seems to be taken up with the issues brought to light in this article.

My husband, ordained in 1939, is a minister of The United Church of Canada. We are both graduates in Arts of the University of Toronto, he in philosophy and history and I in sociology. In our teens along with many others, we thirsted for God. Our parents who had their feet (so to speak) on the Rock accepted the critical approach to the Scriptures without taking it to its logical conclusions and without dreaming to what lengths this approach would lead us. The social gospel claimed our hearts and lives. My husband was a pacifist and by 1951 we were exhausted, discouraged, and tied in knots. It was through a girl who had been converted at one of Chuck Templeton's meetings that the Holy Spirit told us both that "God hath made him both Lord and Christ, this Jesus whom ye crucified."

It was both dissolving and electrifying to know that the faith of my forefathers was really true. Then followed several years during which we were both getting reoriented and also purged of deep sin. Many "fundamentalists" helped us in most loving ways. We enjoyed their fellowship, but always my mind kept crying out for the application of Jesus' power to something more worldwide than "deliverance from personal vices." It was as though the evangelicals were surrounded by a great wall which kept them from touching the social and national life of our time.

We are now in the outer suburbs of Ottawa, our national capital. . . . There are a good number of evangelical ministers in our own church, but just a few who take the Bible as God's powerful word (my husband is one who does). It has been borne in upon us in different ways that there is a large core of believing Christians in our United Church.

There is a growing movement in the church towards prayer groups—a kind of cell growth, but it is moving very slowly.

In one of Billy Graham's sermons I heard him say that . . . it was wrong for Christians to accept ruin or evil in their nation and sit waiting for Christ's return. . . . Then he quoted Scripture, perhaps it was "Blessed is the nation whose God is the Lord." That great wall which had bounded me within the confines of a strictly individual religion was broken that day. Jesus was for our nation, not only for us little parts of it.

Would it be possible for you to call for a breakthrough or onslaught of the Spirit in society, in national life, in educational life, in international relations? Could we not have international prayer—by all those who glimpse the mighty reformation which must take place. . . . Christians of all kinds would be drawn together in such a prayer war.

Osgoode, Ont. ALISON MANSON

Christianity is definitely resurgent. The chief remaining hurdle for faith to cross is our lingering timidity of the supernatural, and a resulting deference of Christian thinking for the speculations of biblical scholars. This seems to be challenged by Wm. Albright and his school. The article "More Light on the Synoptics" (Mar. 2 issue) is strongly suggestive of the new attitude we need.

I see many coming of the Lord, one of which is the dawn of the millennial age.

HAROLD PAUL SLOAN
Brown Mills, N. J.

INTERNAL THREAT

I have just read in the *Congressional Record* the resolution, which James Roosevelt . . . had introduced, to abolish the House Un-American Activities Committee. . . . In my files are many reports in which this Committee has shown the works of Communists and Communist sympathizers who are even more deadly. I am deeply concerned for the safety of our nation today—not from being bombed . . . but by being destroyed internally from a force that evidently is not visible to many or even understood.

Tracy, Calif. EWING E. CLEMONS

Cultural exchange is such a sweet-sounding phrase! The General Council of the Congregational Christian Churches, both in 1956 and in 1958, recommended "cultural interchange." So did *The (Communist) Daily Worker*. So did Khrushchev. So does the National Council of Churches . . . Doubtless impressed by such unanimity our government has

just concluded a so-called cultural exchange agreement with the Soviet Union . . . It is a completely one-sided agreement with very extensive veto powers retained by the Soviet Union over material distributed and visitation permitted in Russia. Even here in the U.S.A. we may not attempt to influence Soviet tourists. . . . One can be very certain that no party will leave the Soviet Union without a formidable secret police escort to isolate it from American influence and insure its safe return without a single defection. And there could be no better way to introduce espionage agents into America than sending these trained officers. What we have agreed to do is to multiply the mischief of the Mikoyan visit a thousand times. Our trusting citizens will be softened up still further in the interests of the international Communist conspiracy. This is no "exchange" but one more give-away—a give-away of our resolution and independence. And all blessed by these church groups in advance.

Let some church group urge instead a study of the true nature of communism—its implacable ambition to overrun the world, its atheism and slavery, its call for one world and the peace of enforced uniformity under its sway!

West Hartford, Conn. H. C. BAILEY

LIGHT FROM DARKNESS

I want to share a quote from the book *The Jew in Love* written by Ben Hecht. I got it from a Southern Baptist pastors' monthly paper entitled *Radio Revival News* (c/o Pastor James Crumpton, Box 68, Natchez, Miss.). . . . "One of the finest things ever done by the mob was the crucifixion of Christ. Intellectually it was a splendid gesture. But trust the mob to bungle. If I'd had charge of executing Christ I'd have handled it differently. You see, what I'd have done was had him shipped to Rome and fed to the lions. They never could have made a saviour out of mincemeat."

This is perhaps the most blasphemous quote I have ever read. Perhaps it throws some light on his play "The Third Commandment" (Editorials, Mar. 2 issue). North Freedom Baptist R. LAWRENZ North Freedom, Wisc.

FROM INDIA TO OREGON

This is a very useful magazine.
Rajahmundry K. VIJAYARATNAM
Andhra State, India

You have put every Christian . . . believer in debt whether he knows it or not.
La Grande, Ore. R. VAN LOON

Expanding Southern Baptists Widen Horizons

In a masterful exhibition of organizing skill, the Southern Baptist Convention conducted annual sessions May 19-22 at Kentucky's new Fair and Exposition Center in Louisville. The program momentum within the arena, before nearly

12,000 messengers and some 6,000 visitors, reflected

Southern Baptist momentum without, as America's fastest growing large denomination.

The listener might well imagine the nearby thunder of hoofbeats from Churchill Downs. But, it turned out, unexpected burrs under the saddles enlivened convention activity.

Indeed, whenever convention machinery appears to be running smoothly, Baptist freedom dictates the possibility of perhaps a country preacher's fervent speech dissolving a year's work of some committee. This year, despite contrary hopes and predictions, two troublesome issues reached the floor—segregation and last year's Southern Baptist seminary faculty dismissals.

The Louisville site had been chosen for this year by the convention in honor of Southern seminary's centennial. Commencement ceremonies comprised the first evening's program. Shadowing festivities somewhat was the threatened loss of accreditation which hovers over the Louisville school. Retiring convention President Brooks Hays, also retired—more abruptly—from Congress last fall by his Arkansas constituents, made it plain to the ministers that while mistakes had been made at Southern, trustees and others were properly seeking rectification. There was no need, Hays said, for convention action.

But Dr. James S. Bulman, East Spencer, North Carolina, pastor and long a convention critic, had other ideas. Maintaining that he was neither for nor against the dismissed professors, Bulman sought to show that there remained on the faculty those whose teaching contradicted the seminary's "Abstract of Principles." Professor Eric C. Rust's views on the inspiration of Scripture, biblical myth, and miracles were advanced as examples. Among other things, Rust was quoted as denying that Jesus turned water into wine at the marriage at Cana.

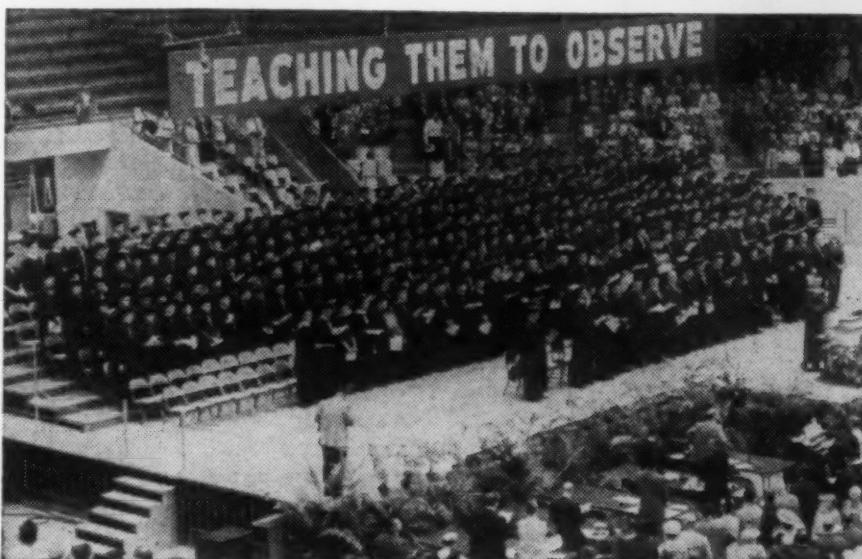
"Malicious distortion," replied Dr. Duke K. McCall, seminary president, who read from an article from Rust affirming that miracles, the virgin birth, and the resurrection are historic facts.

Bulman later made the charge of distortion mutual but by time limit and

RELIGIOUS ASSEMBLAGES

and some 6,000 visitors, reflected

Southern Baptist momentum without, as America's fastest



Graduation ceremonies of Southern Baptists' Louisville seminary marked opening of denomination's annual sessions. Seminary later figured in convention debate.

CHRISTIANITY TODAY NEWS

convention vote was forbidden to continue. He was physically assisted out of microphone range.

In his presidential address, Mr. Hays spoke at length on the race question, amidst much applause, pointing out that missionaries abroad are handicapped by racial discrimination in American society. He recommended a meeting between leaders of the Southern Baptist Convention and leaders of the two largest Negro Baptist conventions to examine the problem of misunderstanding between the races. But when a resolution to this effect came to the floor, it drew fire usually accorded to issues directly bearing upon integration, which this did not. The motion appeared not to be clearly understood. But any further agitation on the race question was feared by some as to its possible effect upon financial support for the convention program. Said one messenger, "I know you brothers. You vote one way here and another at home. Now vote your convictions and not your ideals!" After lengthy debate, the resolution passed in slightly amended form, though there appeared to be many abstentions.

Coming under criticism in the foregoing debate was Dr. Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tennessee, who only the day before had been elected new president of the convention over the other finalist, Dr. Roy O. McClain, Atlanta pastor. A messenger charged Pollard with making

"timid statements" to the press on the race issue. The new president, who has been very active in evangelistic work, had identified his position with that of the convention in endorsing the Supreme Court decision on school segregation, but gave the impression that on this whole question he was slightly to the right of his predecessor, Mr. Hays, who was retiring after serving the maximum two one-year terms.

A World Peace Committee urged: additional support for world missions, prayer for peoples of all nations, financial support for agencies proclaiming the message of freedom and democracy, support for efforts toward international disarmament while at the same time opposing pacifism and unilateral disarmament, and prayerful support of the United Nations. The convention voted to "provide a Non-Governmental Organizations observer at the UN." Committee chairman Walter Pope Binns spoke out against the idea of a church convention's passing on specific matters of state, which are better handled by government experts.

Minnesota's Congressman Walter Judd outlined the ideological basis of present world conflict and called for righteousness in international relations, masterfully presenting the case against admission of Red China to the U.N. He was roundly applauded.

Phenomenal growth experienced by the loosely-knit Southern Baptists continues to be a source (*Cont'd on page 32*)

PRESBYTERIANS AIR DOCTRINAL ANXIETIES

The year of the 400th anniversary of Calvin's *Institutes*, it somehow seemed appropriate that a doctrinal issue was the chief preoccupation of commissioners to the 171st General Assembly of the United Presbyterian Church in the U. S. A. Meeting in the Indiana Theater at Indianapolis May 20-27, the Reformed body's corridor conjecture centered on possible action to be taken against appointment of Dr. Theodore A. Gill, former managing editor of *The Christian Century*, to the presidency of San Francisco Theological Seminary, San Anselmo, California. The doctrine: the virgin birth of Christ.

Certain West Coast clergymen had voiced grave concern over Dr. Gill's fitness to oversee training of their ministerial aspirants. Focal point of the controversy was an editorial written by Dr. Gill for the *Century*, where he asked, "What of us who make the Virgin Birth no part of our personal confession, however often liturgical obedience involves us in its public repetition, yet who hang our whole hope on the Resurrection?"

Dr. W. Paul Ludwig, chairman of the Standing Committee on Theological Education, opened debate by stating that Dr. Gill had not denied the virgin birth (he did not say Dr. Gill had affirmed it), that he had "not abrogated his ordination vows," and that he "stands in the center of Reformed theology."

Of Dr. Gill's subsequent defenders, none said flatly that Gill believed in the virgin birth. Some said they did not know his views on the subject, but pleaded for freedom of conscience. For the most part, they repeated Ludwig's arguments, particularly harking back to Dr. Gill's ordination vows. But one speaker pointed out it was common knowledge that ordination vows had proven a most vulnerable defense against ministerial candidates who did not believe in the virgin birth.

The Rev. Herbert Schreiner of Seattle said he opposed Dr. Gill's appointment "out of concern for the peace of the church." He asserted that the controversy in the West would end immediately upon Gill's affirmation of belief in the virgin birth. Having met Dr. Gill by chance the day before, he confessed he would support him for the office upon this one condition. Gill had refused to commit himself. Concluded Schreiner: "The Bible, our infallible standard, the Apostles' Creed, the Longer and Shorter Catechism, and our Confession of Faith, all teach that Jesus was born of the

Virgin Mary. A Presbyterian seminary president should have no hesitancy in affirming this."

Three different commissioners at varying stages in the debate called upon Dr. Gill to state his convictions on the matter before the assembly. Stated Clerk Dr. Eugene Carson Blake, the church's chief administrative officer, said anyone could be invited to speak to the assembly, but raised the question of propriety. Dr. Gill had been quoted as saying that any statement by him would be a reflection on the seminary board of trustees. Blake asserted that the proper place for Gill to speak was before his own presbytery. The assembly voted to table a motion asking Dr. Gill to speak.

Previously in the debate, Dr. Blake had voiced resentment at "the pressure put on this assembly" by the "many telegrams" to commissioners and the "stories given to the press."

Ellis Shaw of Los Angeles Presbytery asked that Dr. William D. Livingstone, a member of his presbytery but not a commissioner, be permitted to speak. Dr. Blake advised against this inasmuch as Livingstone held no official status relevant to the subject of debate and his views had not prevailed in his own presbytery.

The question was called and Dr. Gill's appointment was easily approved, though there was a substantial minority vote. Thus ended a significant, tension-filled debate conducted in gentlemanly fashion by both sides and moderated ably and impartially by the Rev. Arthur L. Miller, newly-elected moderator, who ministers to Denver's Montview Boulevard Presbyterian Church.

"But the matter is not ended," says Dr. Livingstone, minister of the 5,200-member First Church of San Diego, said to be the nation's second largest Presbyterian church. "It is our view that it's just beginning. We remain unsatisfied until Dr. Gill makes a clear affirmation." Livingstone held a telegram from his 66-member church session indicating that the church's benevolent program would probably be revised to exclude the seminary unless such affirmation were forthcoming.

In earlier debate, unexpressed theological issues were at stake in connection with the proposed merger of Western Theological Seminary and Pittsburgh-Xenia Theological Seminary. The latter was the sole divinity school of the old United Presbyterian Church of North America, which joined the Presbyterian Church in the U. S. A. just one year ago.

Pittsburgh-Xenia board members had voted 22-10 for merger, a decisive factor which tended to neutralize a plea of the seminary's president, Dr. Addison Leitch, that "we need more seminaries, not fewer." The merger passed.

In other theologically-related action, the assembly: voted down formation of a committee to write a new confession of faith, but approved a move to elevate some sixteenth-century Reformed creeds to the level of her own seventeenth-century Westminster Confession; softened an Evangelism Committee report which implied a lack of emphasis on the new birth in the church's Christian education materials.

Also approved was a letter to be sent to other churches of the Reformed tradition encouraging talks toward merger.

Moving into the political and social arena, the assembly twice faced Red China issues set forth by the Fifth World Order Study Conference of the National Council of Churches. Overtured to record disapproval of the Cleveland conclusions, the assembly took a middle position, expressing hope for the day when the United States with other free nations could "with honor" enter into "normal relations with the government of the Chinese people." Rejected overwhelmingly was a proposal for immediate U. S. recognition and U. N. admission of Red China, though serious consideration of the Cleveland proposals was encouraged. Prayer was assured those exposed to "the ruthless acts of atheistic communism" and of other such forces.

The assembly also: declared that federal grants should be made on a "racially non-discriminatory basis"; recorded its opposition to capital punishment; approved planned parenthood; spoke out for voluntary abstinence from alcoholic beverages; reversed, after some prolonged debate, a committee condemnation of right-to-work laws but so garbled the committee report through amendment as to leave the will of the assembly on this matter in doubt; and learned of the acquisition of a 16½-acre District of Columbia tract (cost: \$2,200,000) for a proposed new National Presbyterian Church.

The church reports a 1958 membership increase of 56,990 to reach a new high of 3,159,562.

On the assembly's last day, well-beloved retiring President John A. Mackay of Princeton Theological Seminary said his farewell: "Calvinistic to the core, I believe we [the United Presbyterian church] are predestined to give leadership to the churches of our nation and our world."

F. F.

March of Missions

Outside Buffalo's Hotel Stuyvesant, guests appeared in exotic garb. One wore white tights, another a glistening silk sheath. Some were wrapped in gaily-striped robes, others in scanty cloaks. All were missionaries assembled for the 62nd annual General Council of the Christian and Missionary Alliance.

Down a tree-lined thoroughfare the missionaries marched, 120 in all, their costumes representing 18 nations served by the Alliance. Leading the way was a slightly built, graying Canadian in a dark business suit: President Harry L. Turner. The colorful procession highlighted a Sunday afternoon rally, but it symbolized an Alliance parade of progress, too. These were among strides reported at the six-day convention last month, strides which indicated that while the Alliance was taking on more of the attributes of a denomination (as distinguished from its missionary society roots) zeal for the Gospel witness abroad still carried utmost priority:

—Forty-nine missionaries were added during 1958, bringing the total to 832. Moreover, added Foreign Secretary L. L. King, the missionary candidate picture is encouraging. King said that in a recent survey at Alliance-operated Nyack Missionary College, 197 out of 500 students said they had a missionary calling.

—Field tabulations listed 8,483 baptisms last year.

—A record budget, \$3,708,000, was set for 1959, some 87 per cent of which will be direct missions expenditures.

—Per capita giving for foreign missions last year reached \$56.

In some respects, the Alliance was setting a pace at home, too. Council registration reached an all-time high of 1,019 voting delegates representing 1,142 churches (twice the number 10 years ago) with a total membership of some 64,000. A new youth quarterly, AYF (Alliance Youth Fellowship) Compass made its debut. Delegates heard of preliminary merger talks with the 7,500-member Missionary Church Association.

But the work at home also had some rough places. A commission appointed a year ago to study Alliance organization cited such things as inadequate lay influence, financial losses in publication work, and, privately, overcentralized authority. Delegates subsequently (1) authorized each church to send both a clergy and lay delegate to annual council meetings and (2) voted to reorganize the Home Department. Reorganization of publication functions was given a vote of con-

fidence, but delegates defeated a move to curtail ex officio representation on important committees. Decision on creation of an interdepartmental publicity bureau was deferred for a year.

Peoples' Precedent

A four-week missionary convention at the Peoples Church of Toronto raised "faith promise offerings" totalling \$313,000 for foreign missions. The figure represents the amount the congregation hopes to advance for the Gospel witness abroad within the next 12 months. It was a record for the Peoples Church and is believed to represent the largest amount of money ever given by a single congregation for foreign missions.

Dr. Oswald J. Smith, founder and pastor emeritus, has led annual conventions featuring missionary speakers throughout the church's 30-year history.

Smith distinguishes between a "faith promise offering" and a pledge. Annual missionary offerings are described as personal covenants binding before God alone. Between 92 and 98 per cent of the "promises" have been fulfilled in years past. In 1958, actual cash receipts for foreign missions topped \$300,000.

'Come Before Winter'

The theme for Billy Graham's closing meetings in Australia might well have been taken from Paul's invitation to Timothy (II Tim. 4:21) to "come before winter." Grady Wilson, Graham associate, opened a series in Perth amidst the cold, wet weather of the Australian autumn. Public response, nevertheless, was reported encouraging.

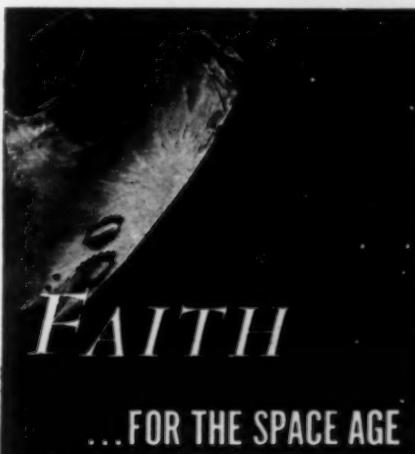
Associate Joe Blinco, meanwhile, was getting the campaign under way in Adelaide before crowds of more than 10,000 per service. Leighton Ford opened the crusade in Brisbane before 22,000, largest Protestant assembly in the city's history.

Graham was scheduled to close the series in each city before returning to the United States via Europe.

Pierce at Osaka

Bob Pierce's evangelistic crusade in Osaka, second largest city in Japan, opened before nightly capacity crowds of 4,000. The crusade, scheduled to run for three weeks, was sponsored by World Vision at the request of 400 churches in the Osaka-Kyoto-Kobe area.

Pierce, World Vision president, was presented with a medal prior to the start of the crusade last month by President Syngman Rhee. The decoration cited Pierce for work in behalf of Korean refugees and orphans.



FOR THE SPACE AGE

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PROTESTANT PANORAMA

- Gifts to individual missionaries are no longer deductible from federal income tax. The Internal Revenue Service says contributions made to a charitable organization, but earmarked for a specific individual, likewise are nondeductible.

- Little Rock public opinion may have reached a turning point last month when three moderates on the school board were given a vote of confidence in a recall election which ousted three segregationists supported by Governor Orval E. Faubus.

- Ground was broken in Wauwatosa, Wisconsin, last month for a million-dollar Greek Orthodox church designed by the late Frank Lloyd Wright. Plans call for a modern adaptation of a Byzantine form of architecture which provides a saucer-shaped interior seating 700.

- The Hawaiian Evangelical Association of Congregational Christian Churches says it will construct a \$1,500,000 headquarters building in Honolulu. Comprising some 18,000 Hawaiian members in 113 churches, the denomination is the largest group in a current Protestant population of between 50,000 and 60,000.

- About 223,000,000 gallons of distilled spirits will be consumed by Americans this year, or four per cent more than in 1958, according to Peter Hoguet, president of the Econometric Institute.

- The Latin America Mission is setting up a Canadian office in Toronto.

- The Bible Institute of Los Angeles will build a 2,400-watt FM station to operate in San Diego.

- Reiji Oyama completed four months of evangelistic meetings in the Philippines last month as the first Japanese missionary to come to the Philippines since World War II.

- Dr. Mordecai Kaplan, Jewish Theological Seminary professor, made a terse comparison last month of Judaism's conceptions of God: "The Conservative group recognizes that a definite conception of God is indispens-

able, but has given little or no thought as to what it should be. It is emotionally compounded of nostalgia for the Orthodox Jew and complacency for the Reform view."

- The U. S. Senate Internal Security subcommittee heard testimony last month which charged that Soviet leaders have forced many Russian Orthodox priests to become agents of the secret police. Petr S. Deriabian, 15-year veteran of the Red secret police who defected to the West in 1954, named Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking Russian Orthodox prelate, as one of the agents.

- This summer's American exhibition in Moscow will include displays to illustrate "the persuasive influence of religion in American life in a variety of ways," according to the U. S. Information Agency. David V. Benson, president of Russia for Christ, is one of the U. S. guides at the fair.

- Howard Butt, official of a Texas supermarket chain and a lay evangelist, conducted an eight-day crusade in Lubbock, Texas, last month, which drew an aggregate attendance of more than 44,000, and produced 694 decisions for Christ.

- The Oklahoma House of Representatives defeated last month, 86-17, a bill to legalize horse racing and pari-mutuel betting.

- "Large loss" church fires — those listed by the National Fire Protection Association as having caused more than \$250,000 damage — showed a marked drop last year in the United States and Canada. The NFPA said there were only four such blazes in the United States last year, compared with 15 in 1957, and none in Canada, where there had been three the previous year.

- Mrs. Olive Fleming, widow of one of five missionaries slain by Auca Indians in Ecuador three years ago, planned a June 6 marriage to Walter L. Liefeld, who has been studying for a doctor of philosophy degree at Union Theological Seminary and Columbia University.

Worshiper Shortage

Fifty Anglican churches throughout Ireland will be closed because of diminishing attendances, it was announced last month at a meeting of the General Synod of the Church of Ireland in Dublin.

AROUND THE WORLD

Irish churches, it was stated, are becoming increasingly affected by a steady rate of emigration from rural areas. A committee chairman told the synod, however, that a process of parish amalgamation and regrouping resulting from the closing of the churches was "not a retreat, but an advance."

No Legal Action

The president of the Evangelical Church of Hesse and Nassau, Dr. Martin Niemoeller, who had been accused of slander in remarks about the West German army (see CHRISTIANITY TODAY, February 16, 1959, issue) apparently will escape prosecution.

A West German Defense Ministry official announced last month in Bonn that investigations preparatory to court proceedings have been abandoned because they failed to disclose any insulting intent in remarks attributed to Niemoeller, who is known for his strong opposition to the arming of West Germany.

Christian to Muslim

In Northern Nigeria's celebrations last month of the attainment of self-government, one religious overtone was conspicuous: the rule of 18,000,000 Africans had passed from a Christian, Queen Elizabeth II, to a Muslim, the Sardauna of Sokoto, Alhaji Sir Ahmadu Bello, who nevertheless promised that "we will not interfere" with Christian work.

Headhunters' Toll

Three Christian natives were beheaded in as many days last month by young Ilongot tribesmen roaming northern Philippine forests. The pagan Ilongots have a custom of presenting Christian heads to prospective brides.

In Memoriam

Dr. Ronald Bridges, said to have been the first layman ever to head a major seminary, presumably was drowned last month while on a fishing trip near his Sanford, Maine, home.

A memorial service was held for Bridges, 53, after his cane and capsized boat were found in a river.

Bridges was president of the Pacific School of Religion at Berkeley, Calif.

fornia, from 1945 until 1950, and served from 1950 until 1954 as director of the Broadcasting and Film Commission of the National Council of Churches. More recently he was religious adviser to the U. S. Information Agency. He had also been president of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

Catholic Population

Roman Catholics now constitute 22 per cent of the U. S. population, according to latest figures from the *Official Catholic Directory* and the Census Bureau. Corresponding statistics from 1949 showed U. S. Catholic strength at 18 per cent.

'Doctrinal Article'

The Joint Commission on Lutheran Unity, liaison agency for the proposed merger of the American Evangelical, Augustana, Finnish Evangelical and United Lutheran churches, came up with a "doctrinal article" last month which will be referred to constituent conventions for inclusion in the new body's constitution.

While the article does have legal significance, the drafting committee said, "we would hope that it is first of all a ringing challenge and a joyful affirmation of the blessings we share together in our Christian and Lutheran fellowship."

Here is text of the article:

Section 1. This church confesses Jesus Christ as Lord of the Church. The Holy Spirit creates and sustains the Church through the Gospel and thereby unites believers with their Lord and with one another in the fellowship of faith.

Section 2. This church holds that the Gospel is the revelation of God's sovereign will and saving grace in Jesus Christ. In Him, the Word Incarnate, God imparts Himself to men.

Section 3. This church acknowledges the Holy Scriptures as the norm for the faith and life of the Church. The Holy Scriptures are the divinely inspired record of God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the continuation of this proclamation in the Church, God still speaks through the Holy Scriptures and realizes His redemptive purpose generation after generation.

Section 4. This church accepts the Apostles', the Nicene, and the Athanasian creeds as true declarations of the faith of the Church.

Section 5. This church accepts the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledges as one with it in faith and doctrine all churches that likewise accept the teachings of these symbols.

Section 6. This church accepts the other symbolic books of the evangelical Lutheran church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large Catechism, and the Formula of Concord as further valid interpretations of the confession of the Church.

Section 7. This church affirms the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the proclamation of the Gospel and the administration of the Sacraments to create and sustain Christian faith and fellowship. As this occurs, the Church fulfills its divine mission and purpose.

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African Independence— and Missions



Premier Azikiwe of Eastern Nigeria receives Pocket Testament from Glenn Wagner, PTL Foreign Secretary

West Africa is leading the fast-rising continent of Africa in its struggle for freedom, and presents to PTL missionaries the greatest door of opportunity for reaching lost men for Christ in Africa today. We must take advantage of this "open door of opportunity" and speedily move in with all the forces at our command. Tomorrow may be too late! Powerful forces of communism, tribalism, racialism, may take over this golden hour, and the opportunity be lost.

Missions must re-evaluate their policies, principles, and practises to fit into a free Africa ruled by Africans. The intelligent African realizes the value of missions to his country. He knows that the missionary has not come to dominate or take political, social or economic advantage of him.

But if Christian missions do not take full advantage of this rare opportunity in Africa today, we will find other forces with false ideologies filling the gap. Not only will Africa be lost to the West, but countless thousands of souls will spend an eternity without Christ.

We plead for your fellowship as the PTL Teams move throughout West Africa in sound trucks, preaching the Gospel of our Lord Jesus Christ, distributing free copies of the Scripture, giving Africa's millions a chance to hear, receive and read the Word of God for themselves.

The PTL Nigerian Campaign, perhaps our most important on the continent of Africa, urgently needs your prayer and financial support. For further information write:

Alfred A. Kunz,
International Director

THE POCKET TESTAMENT LEAGUE, INC.
49 Honeck Street
Englewood, New Jersey

SOUTHERN BAPTISTS

(Cont'd from p. 27) of wonderment to many. Presently numbering 9,206,758, they seem destined to overtake as largest Protestant denomination in the United States, barring another Wesley, the Methodist Church, which in 1957 provided 4.7 per cent of the total gain of U.S. church membership as compared to Southern Baptists 10.1 per cent. While it took this 115-year-old convention 34 years to reach its second million members, it has since 1946 gained a million every four years. The number of converts baptized in Southern Baptist churches in 1958 was 407,972. Approximately 200 Southern Baptist ministers are engaged in full time evangelistic work. Sunday School enrollment is 7,096,175. Total gifts in 1958 amounted to \$419,619,438; the value of church property: \$1,825,474,318. Total theological seminary enrollment is 5,524. The two largest seminaries in the world are Southern Baptist—Southern with 1,428 students being topped by Southwestern's (Fort Worth, Texas) 2,395. With all of this, it is hard to believe that the average Southern Baptist church is a small one of 292 members. Of 31,498 churches, only 25 per cent are urban.

As everyone knows, Southern Baptists are moving north. Having formed state conventions in Alaska as well as in several other northern states and counting churches in 42 states in all, their name has become more of an historic term than a geographic one. And they wish to retain it. A technicality in this year's convention put off their decision as whether to enter Canada, to which most of the leadership seems opposed in the interest of good relationships with the Canadian Baptist conventions. While many northern U.S. churchmen welcome new allies, others look nervously at this "Confederate comet blasting out of the South."

But the sweeping advance extends beyond these shores. In 1958, the appointment of 137 foreign missionaries brought the total of those active to 1,320. The prediction for five years from now is 2,000. This year's convention heard 62 appointees introduce themselves in the foreign mission board presentation, which seems to be the highlight of all the sessions. Here the drama of missions is movingly portrayed. There is no hint of sharing insights with pagans but rather of carrying the Gospel of salvation to the lost. Here in this service one senses he is at least in the proximity of the Southern Baptist *raison d'être*.

F. F.

PEOPLE: WORDS AND EVENTS

Deaths: Dr. Edmund P. Schwarze, 73, bishop of the Moravian Church in America, in Winston-Salem, North Carolina . . . Stephen L. Richards, 79, of the first presidency of the Church of Jesus Christ of Latter-day Saints (Mormon), in Salt Lake City . . . Dr. John Wesley Holland, 82, radio pastor of the Little Brown Church of the Air, in Chicago . . . the Rev. Francisco Quintanilla, 59, founder and for 39 years pastor of El Buen Pastor Methodist Church (Church of the Good Shepherd) of Los Angeles.

Election: As head of the Lutheran Church in Poland, Dr. Andreas Wan-tula, professor at the Christian Theological Academy of Warsaw . . . as president of the Southern Baptist Convention, Dr. Ramsey Pollard . . . as moderator of the United Presbyterian Church in the U. S. A., Dr. Arthur L. Miller.

Appointments: As executive vice president of Asbury Theological Seminary, Dr. Frank B. Stanger, for the

past eight years pastor of the First Methodist Church, Collingswood, New Jersey . . . as chaplain and assistant professor of religion at Lebanon Valley College, Dr. James O. Bemes-derfer . . . as pastor of the First Baptist Church, Van Nuys, California, Dr. Harold L. Fickett, after nearly five years at Tremont Temple, Boston . . . as pastor of the First Baptist Church, San Francisco, Dr. Curtis R. Nims, vice president in public relations at Northern Baptist Theological Seminary.

Retirements: After 27 years as general secretary of the North Carolina Baptist Convention, Dr. M. A. Hug-gins, effective June 30 . . . as Africa secretary of the Church Missionary Society, Canon T. F. C. Bewes.

Award: To George Dugan, religion editor of *The New York Times*, the James O. Supple Memorial Award of the Religious Newswriters Association for "excellence in religious news reporting in the secular press."

A Basic Interpretation of American History

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Books in Review

CRUSADE AGAINST DEMYTHOLOGIZATION

Rudolph Bultmann's influence in theological circles is rising on the continent of Europe and elsewhere. A leading critic of Bultmann's "demythologizing" of the New Testament is Karl Barth, who wrote *Rudolph Bultmann: An Attempt to Understand Him* (Evangelischer Verlag, 1952, 56 pp.). This volume is reviewed by Geoffrey W. Bromiley, translator of Karl Barth's *Church Dogmatics* and currently Professor in Church History, Fuller Theological Seminary, Pasadena.

It is known that Karl Barth has emerged as one of the strongest European opponents of the so-called "demythologization" crusade of Rudolph Bultmann. The general lines of his objection are clear enough. Not so much prominence has been given, however, to the detailed points which he makes, and both for information and instruction it may be well to pass these briefly in review.

Many passages in the *Church Dogmatics* are directed against Bultmann. One of the most incisive is in Volume III, 2 (pp. 531 ff.), of which the English version should be ready in the fall. The whole of Volume IV, 1, already available, is also written in quiet but massive refutation of Bultmann. In addition, Barth has devoted a special study

to the problem under the title: *Rudolph Bultmann: An Attempt to Understand Him* (1952). This work ought also to be available in English shortly, but meantime we may briefly summarize the leading points in the argument.

Admitting the difficulty of really understanding Bultmann, Barth devotes a first section to a statement of what he takes to be his three main contentions: first, that the Word of God in its living and contemporary power is the so-called *kerygma* or proclamation of the Gospel; second, that this leads to the existential faith which, as the death of the old man and birth of the new, is the real event of salvation; and third, that in its original form the *kerygma* is clothed in the alien dress of a different world outlook, and

that a change of clothes is thus required for the modern scientific and historical age. In this section already Barth suggests 1. that the real work of exegesis, dogmatics, and preaching should not be to find modern equivalents for incidental scientific statements, but to bring home in the language of our own day the real content of the Gospel (pp. 4-8).

In the second section, Barth interposes a secondary question 2. which need not detain us, namely, that of the source of this whole trend in Bultmann's thought and activity. He himself fails to see how it develops logically or necessarily either from Bultmann's concern for historicocritical exegesis or from his professed desire to bring about a return to Reformation teaching (pp. 9-11).

The third section brings us to the heart of the criticism on a dogmatic rather than an exegetical level. The basic error is 3. to think that the whole Gospel can and should be stated in terms of its benefits for and application in me rather than the objective work of God for me (pp. 9-11). But this is linked 4. with an inadequate understanding of conversion itself. Sin for Bultmann seems to be primarily the making of the visible world the true reality, and salvation the rise of faith in the invisible world. The salvation event is thus committal to the existential existence of the new creature which is man's true existence. Yet surely this is an inadequate, partial, and very formal account even of the subjective outworking of the Gospel (pp. 13-15).

Beyond this, however, the New Testament makes it plain 5. that the real content of the *kerygma* and event of salvation is what God in Jesus Christ has done for me (pp. 16, 17). Thus Christ may rightly be seen as the *kerygma*, but we cannot shift the emphasis 6. and say that the *kerygma* is Christ as though there were no real Christ or work of Christ apart from proclamation and its effect. Tending in this direction, Bultmann divorces salvation from the historical Jesus Christ, who remains only as a starting-point, title or marginal figure of little material importance to the real event of salvation in the believer (pp. 17 f.).

The result is 7. that the true objective work of Christ has no place except in terms of its meaning for us. Attention is thus diverted from the work of God to what is not merely a work in man but in the last resort a work of man (p. 19). This is seen 8. in relation to the crucifixion, which is significant only in relation to the *kerygma* and the resultant

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crucifixion of the believer with Christ, not in itself as the actual bearing of the penalty of sin by the Son of God and Son of Man in our place and stead (pp. 19-21). It is also seen 9. in relation to the resurrection. For Bultmann this comes to little if anything more than the rise of Easter faith, of understanding of the cross, of the *kerygma*, Church, sacraments, etc. But in the New Testament it is surely the rising gain of Jesus Christ himself, and the appearing of his glory in the flesh in time and space, thus giving real substance to faith, the *kerygma*, etc. (pp. 22, 23).

The direct problem of demythologization is taken up in the fourth and fifth sections. Complaining of the ugliness and provocativeness of the word, Barth points out 10. that the whole conception is trivial compared with the theological perversion (p. 24 f.). It derives 11. from a purely abstract concern remote from the basic interests of the Bible itself (p. 27 f.). In detail, moreover, 12. it involves Bultmann in four serious errors: (a.) the assumption that we know in advance what is or is not intelligible; (b.) the intrusion of the alien concept of myth; (c.) the destruction of the content of the Gospel by refusing to accept the fact that God has made himself "datable" by coming to save us at a specific point and in a chosen and prepared setting; and (d.) the failure to see that this real content of the Gospel cannot in fact be put in the demythologized language which Bultmann desires (pp. 29-34).

This leads on to a sixth section in which Barth tackles the existentialism of Bultmann. Two criticisms are here made. The first is 13. that existential understanding really means a self-understanding which is in fact the core of true myth. Thus Bultmann is really retaining the substance of myth while changing the external form (p. 34 f.). But in so doing 14. he leans heavily on the philosophy of Heidegger. Yet this is only a local and passing phenomenon, and it is hard to see how it really makes the Gospel in any sense more readily understandable even to the modern man (pp. 37-39)!

The seventh section is in some sense an interpolation. But Barth cannot resist asking 15. what mantle Bultmann is taking up in this whole matter. Is he playing the role of a rationalist, or an apologist, or historian, or philosopher, or possibly quite simply a Lutheran in the sense of some of the more dangerous trends in the younger Luther (pp. 41-48)? A warning is here issued that in

some aspects Lutheranism does have tendencies towards a subjective soteriology which enables such figures as Hermann, Tholuck, Ritschl, and even Kierkegaard to appear on the Lutheran scene with no real sense of disloyalty.

Finally, there is an acute criticism in the eighth section of the whole hermeneutical conception of Bultmann. Bultmann seems to begin 16. with the assumption that there is a given possibility of understanding, a normative "pre-understanding." But Barth is not satisfied that this is the case. He thinks that it leads to a worse enslaving of Scripture than any supposed mythological reading. True understanding has to be learned from the object, that is, from the Bible itself. The first requirement is thus an abandonment of the genuine pre-Copernican attitude, namely, that the self is the measure of all understanding. This is the real mythology which constantly calls for demythologization in all of us, but which Bultmann is in fact supporting and confirming. The whole menace of Bultmann's program on this front is that it bids fair to bring the true understanding attempted in our generation into fresh captivity to the changing misunderstandings of alien assumptions and methods (pp. 48 ff.).

On this twofold theological and hermeneutical front, and for the sixteenth detailed reason adduced, Barth thus calls for the firmest possible resistance to this apparently liberating but in fact reactionary movement. We do not need to accept all the reasons in detail. We may wish to state some of them in different ways, or to give them new emphases.

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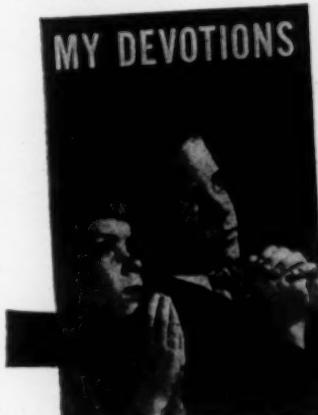
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But we can certainly concur in the conclusion. We can be grateful that Barth himself accepts this conclusion, and that he supports it with such an acute and stimulating analysis. And it may be that we can learn from him to appreciate how serious is the material as well as the formal menace of this demythologization program, and to fashion a more effective, relevant, vital, and positive evangelical answer to it. GEOFFREY W. BROMILEY

CHRIST IS UNIQUE

Jesus in His Homeland, by Sherman E. Johnson (Scribner, 1957, 177 pp., \$3.75), is reviewed by Robert Winston Ross, Professor of Bible at Simpson Bible College.

A well-written book, *Jesus in His Homeland* is internally consistent from premise to conclusion. At most points in the discussion, conservative and evangelical scholarship will be in agreement. Yet at other points, one sees views that are wholly foreign to the conservative position. What is encouraging, however, is that these latter expressions do not detract from the thrust of the book, which is upon the uniqueness and individuality of the historical person of Jesus Christ.

Sherman E. Johnson has made a significant contribution to the literature on Christ in his contemporary world. He proceeds by way of a step by step comparison of Christ with first century institutions, parties, and religious groups (formal and informal), and shows Christ to be the unique person that he is. Johnson argues that Christ cannot be put into any of the pigeonholes of convenience that would reduce him to an ultimate humanity.

He is a recognized New Testament scholar and an accredited archaeologist, and his pen and his spade give support to his thesis. Using refreshing translations of the New Testament text in conjunction with a professional comparison of the Essenes and the Dead Sea Scrolls, Johnson provides what is perhaps the best feature of the book, namely his conclusion that Jesus is unique.

He gives some ideas concerning the kingdom of God which are provocative. Many readers will disagree with them, but often the differing viewpoints serve to make the book more challenging and useful. The book of Daniel is given a late dating, Daniel is identified with the Hasidim, and Deutero-Isaiah is assumed.

The Q-document and Mark-theory as the basis of the Synoptic problem is also assumed. Practically no consideration is given to current studies in oral-tradition theories in relation to the Synoptics and the New Testament. In a larger discussion of faith and history, very little mention is made of Bultmann and his program of de-mythology.

Is the Christian message historical? Johnson says that it is. Based solidly upon the message of Old Testament Scriptures, the Christian message stands firm. ". . . Christian theology must never forget the rock from which it was hewn,

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The reader will find a small but useful bibliography and a good index at the back of the book.

ROBERT WINSTON ROSS

SERIOUS SOCIAL PROBLEM

Alcoholics Anonymous Comes of Age, by a Co-Founder (Harper, 1957, 333 pp., \$4) is reviewed by Mariano Di Gangi, Minister of St. Enoch Presbyterian Church, Hamilton, Ontario, Canada.

Alcoholism is a problem of serious magnitude, with notable social, economic and religious consequences. One of the means which God in his common grace has raised up for reclamation of alcoholics is Alcoholics Anonymous.

This volume, a companion work to the "Bible" of the movement (*Alcoholics Anonymous*, 1939), represents the official position of A.A. While primarily published for the 200,000 members and friends of A.A., it contains much material of interest to the general reader.

Here in this "inside and wide-angled view of A.A." is the candid record of the movement's temptations and opportunities, successes and failures. Though stressing the need of surrendering one's life to God's care for deliverance and restoration, A.A. does not define God in terms of Jesus Christ. Nevertheless, it does speak of "the fellowship of the Spirit," "spreading the message," "conversion," "sins," "witness of God's power," and "peace with God."

It is refreshing to read of a movement in which self-righteousness and professionalism are frankly recognized and rejected. It is startling to learn that brand-new A.A.'s, sober just a short while, may be expected to sponsor alcoholics still drying up in hospitals. It is shocking to compare the sympathy of an A.A. person toward someone in need, to the relative unconcern of professing Christians toward their fellow men.

We would be richly rewarded to consider this movement honestly, and to imagine what would happen to nominal Christians if they were to realize their need of deliverance. We would feel responsibility for aiding others in distress,

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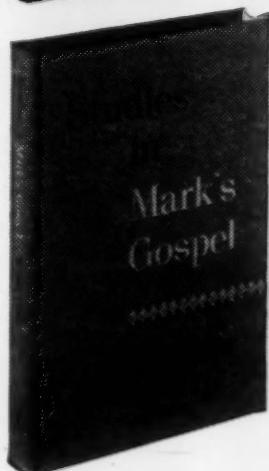
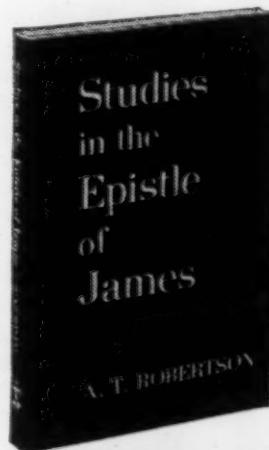
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SHAFT HEAD OF THE MINE

A Bird's Eye View of the Bible, Vol. I, Old Testament; Vol. II, New Testament, by G. R. Harding Wood (Marshall, Morgan, and Scott, London, 1957, 207 pp., and 183 pp., respectively, 10s. 6d. ea.), is reviewed by Philip Edgcumbe Hughes, Lecturer of Mortlake Parish, London.

There is no more enthusiastic Bible teacher than Mr. Harding Wood whose itinerant ministry has been enjoyed and valued by so many. These two volumes will prove of real practical worth to those who desire a concise guide to the plan and the themes of Holy Scripture. They represent, the author says, "the day-to-day digging in the Bible mine, through the years of a very busy life as a Church of England minister," and it is his hope that they will prove an incentive to others to dig in that same mine.

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The two volumes could be used with advantage by young or recently converted Christians and by youth groups who are studying the Bible together. Bishop J. R. S. Taylor has written a preface in which he commends the simplicity and clarity with which Mr. Harding Wood has set out his material.

PHILIP EDGCUMBE HUGHES

A QUESTION OF ETHICS

Our Bible and the Ancient Manuscripts, by Sir Frederic Kenyon (Harper, revised 1958, 352 pp., \$6.95), is reviewed by Meredith G. Kline, Assistant Professor of Old Testament, Westminster Theological Seminary.

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According to the jacket, "the essential character of Kenyon's work has been kept"; but only in a formal sense does that seem to be true. Kenyon, who was famous for his roles as director of the British Museum and editor of the Chester Beatty papyri, was generally evangelical. His doctrine of Scripture, however, was not altogether satisfactory. Especially disappointing in the original of our book was Kenyon's account of the formation of the Canon and his decision to be non-committal on critical questions like the authorship of the Pentateuch. Elsewhere in his writings he was worse than non-committal on that subject. He advocated a concept of progressive biblical revelation in which the progress was not from truth to more fully revealed truth but from that which was error to that which is truth.

But if Kenyon tended to be mediating, reviser A. W. Adams, dean of divinity of Magdalen College, Oxford, is militantly naturalistic and negative. Symptomatic is the rather impassioned defence offered for his rationalistic bias under the guise of a plea for "free inquiry" (pp. 62 ff.).

Is not a serious ethical question involved in this business of revising another man's book? After all a book is uniquely its author's own — sometimes more intimately his own than a melody is its composer's or a painting the artist's. A book about the Bible is a form of religious confession. And the question is whether one not thoroughly sympathetic with the theological position of the author of such a book has the moral right to revise it.

Certainly failure to apprise the reader whenever the reviser introduces elements not congenial to the original author's thought is a failure to guard sufficiently the principles enunciated in the eighth and ninth Commandments. Such failure marks Adams' revision of *Our Bible and the Ancient Manuscripts*. An alien spirit has taken possession of the body of this old classic.

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